BENARES:

A GAZETTEER,

BEING

VOLUME XXVI

OF THE

DISTRICT GAZETTEERS OF THE UNITED PROVINCES OF AGRA AND OUDH.

BY

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GAZETTER OF BENARES.

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PREFACE.

THE old Gazetteer of Benares was compiled and edited by Mr. F. H. Fisher and Mr. (now Sir) J. P. Hewett. Since that time Mr. F. W. Porter's report on the revision of records and many other works dealing with Benares and its history have been published. In collecting material for the present volume I have been greatly assisted by Mr. C. E. Guiterman and Mr. E. H. Radice, to the latter of whom I am particularly indebted for many valuable notes.

ALLAHABAD:
December 1907.

H. R. N.

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ABBREVIATIONS.

E. H. I.—The History of India, as told by its own Historians, by Sir H. M. Elliot, K.C.B.
J. R. A. S.—Journal of the Royal Asiatic Society.
J. B. A. S.—Journal of the Bengal Asiatic Society.
A. S. N. I.—Archæological Survey of Northern India.

Village	O *Kundi*
District Boundary	
Tahsil "	
Pargana "	
Railway	
Metalled Road	
Unmetalled "	

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CHAPTER I.

GENERAL FEATURES.

Boundaries and area.

The district of Benares forms part of the division of the same ame and comprises a tract of country lying on either side of e river Ganges, between the parallels of 25° 8′ and 25° 35′ north titude and 78° 56′ and 79° 52′ east longitude. It is of irregular ape, with an extreme length of some 54 miles from east to west d a maximum breadth of 28 miles from north to south, the ·cuit of the whole being about 200 miles. On the north-west l north the boundary marches with the Jaunpur district, on : north-east and east with Ghazipur, on the south with Mirzapur l on the south-east with the Shahabad district of Bengal, parated by the Karamnasa river. The area is liable to vary, ing to the action of the Ganges, both in the south and on the rth-east border; but the changes are seldom extensive, and loss one place is generally compensated by gain elsewhere. Taking ə average of the returns for the five years ending in 1906 the tal is 645,191 acres, or 1,008 square miles. The district is thus e smallest of all those that compose the United Provinces, with ə single exception of Lucknow. The latter to some extent sembles Benares, in that in each the dominant feature is the resence of a great city which completely overshadows the gricultural aspect of the tract, and necessarily demands the major hare of administrative attention. The comparison may not be pushed further, for the two districts are widely different in almost every other respect. Lucknow is the centre of the kingdom of Oudh, and Benares has been associated more intimately and for a longer period with the British Government than any other portion of the provinces. Lucknow was the seat of a Musalman dynasty, and Benares is a very stronghold of Hinduism. In Lucknow the experience of many years was available for the determination

the name of Benares at once recalls the memory of those early efforts which culminated in the daring and decisive experiment of the permanent settlement.

Topography.

The whole district forms part of the Gangetic plain, and its geology exposes nothing beyond the ordinary alluvium. The northernmost outliers of the Vindhyan hills are in Mirzapur to the south, and rock never appears in Benares. The depth of the alluvium has never been proved; but sections obtained by sinking wells generally give some 35 feet of loam, or clay mixed with sand in varying proportions, 30 feet of blue silt, 20 feet of strong clay and below that a water-bearing stratum of reddish sand. Topographically the district may be divided into two main tracts, one being the level upland plain known here as the *uparwar* and the other the *tari*, or moist lowlands in the basin of the Ganges. The two are separated by a clearly defined bank of varying height which marks the extreme flood limit of the river. But not only does the nature of the bank vary from place to place, depending as well on the character of the soil as on the direction taken by the stream in its winding course, but there is a great difference between the various parts of these two main tracts, the predominant factors being the slope and level of the country.

Levels.

The western half, comprising the Benares and Gangapur tahsils, lies generally at a higher level than Chandauli to the east of the river. In the former the surface slopes gently to the east or south-east, as is indicated by the subsidiary drainage lines. There is thus a succession of parallel watersheds running at right angles to the general direction of the Ganges, and consequently the conformation of the country in the western half is an upland plateau modified by a series of slight undulations. The slope does not exceed six inches to the mile till the high bank of the Ganges is reached. The highest recorded levels are 268 and 257 feet at the points where the Jaunpur and Azamgarh roads respectively leave the northern border, though portions of the grand trunk road in tahsil Gangapur are fully as high. Benares itself, standing on the high bank, is about 252 feet above the sea, while the lowest known height of the Ganges at this point is 197 feet. In the lowlands to the north-east, in pargana Jalhupur, the level drops gradually, and on the bank of the river opposite Balua it

is no more than 238 feet. The Chandauli tahsil has generally a lower level, the ground sloping gently from the Ganges high bank on this side and the Mirzapur border on the south towards the centre and the north. From 260 feet at Baburi, 255 feet at Moghal Sarai and 246 feet at Balua it sinks to 244 feet at Chandauli and Sakaldiha, and to somewhat less than 230 feet on the Ghazipur boundary. Along the Karamnasa on the south-west the surface again rises slightly, but the maximum height barely exceeds 240 feet above the sea.

The western uplands.

These differences in height naturally affect the physical aspect of the country to a considerable extent, and on them the nature of the soil largely depends. In the western half the level country possesses for the most part a good and fertile loam soil of fair consistency, varied on the subordinate watersheds by a lighter variety known locally as *bhur sawai*, while on the Ganges bank and at other elevated spots it degenerates into *bhur* or almost pure sand. In the depressions, on the other hand, the soil stiffens into a heavy clay known by the ordinary name of *matiyar*. This clay, in which the sole staple of any importance is rice, is mainly confined to certain clearly marked tracts which are characterised by inadequate drainage resulting in the formation of numerous lakes and *jhils*. These are apt to overflow their banks in years of heavy rainfall and to inundate the fields in their vicinity: but the floods are only injurious when excessive, and are generally beneficial to the rice crop. The chief clay tracts are to be found in the valley of the Nand, from its source almost as far as its junction with the Gumti, and in the neighbourhood of one or two small subsidiary systems, as in the western half of pargana Sultanipur and in the north of Pandrah near Kathiraon. There is also a well-defined belt of clay land in the centre and north of pargana Athganwan and in the south-east of Kol Aslah. This soil is comparatively rare to the south of the Barna, but is to be found in small tracts on the western borders of Dehat Amanat and in the south of Gangapur, adjoining the Mirzapur border. The valley of the Ganges possesses characteristics of its own which will be described in giving an account of that river.

The eastern uplands.

In the Chandauli tahsil loam is again the predominating soil; but the proportion of *bhur sawai* and *bhur* is much less and

that of clay very much greater than in the western half of the district. The southern tracts of Dhus and Majhwar are almost wholly clay, and the country here is liable to suffer severely from floods from the Garai and other streams. Further north there is another well-defined depression of heavy rice land extending through the east of Mahwari and the north and east of Barhwal. In Narwan, the most easterly pargana of the district, the soil is principally *karail*, and this also occurs in narrow strips along the edge of the Ganges. It is dark in colour and closely resembles the *mar* or black cotton soil of Bundelkhand, containing much alumina and splitting into cracks and fissures when dry. So great is its consistency that it cannot be worked until thoroughly soaked, and consequently its cultivation for the *rabi* harvest depends entirely on late and seasonable rains. In the lowlands of the Ganges this *karail* can be improved by the addition of sand, which is to be found at a depth of a few feet below the surface. Such treatment is, however, impossible in the uplands along the Karamnasa, where the soil maintains its natural character unchanged and the outturn depends solely on the nature of the rainfall, as irrigation is out of the question. This *karail* has the advantage of retaining such moisture as it receives and, after a good soaking, yields *rabi* crops of a high quality without any need of artificial watering. Mention should also be made of the barren stretches of *usar* land which are to be seen here and there throughout the district, but especially in the clay tracts of Chandauli. As is invariably the case this *usar* is the result of saturation, and its presence denotes defective drainage. The soil is highly impregnated with saline matter, frequently making its appearance in the form of the efflorescence known as *reh*, and is wholly unfertile, although in all but the worst cases it is capable of improvement by constant tillage. The proportion of *usar* is really very small, and there is now little land in the district considered too poor for rice cultivation: it is nothing uncommon to see patches of rice growing here and there about an *usar* plain, indicating that the tract is in process of reclamation. Further details regarding the topography of the district and the distribution of soils will be found in the various pargana articles. There has never been a regular classification of soils in Benares, for the

reason that there has never been a scientific settlement of the land revenue, and consequently it is only possible to give a rough approximation to their respective proportions.

The Ganges.

The most prominent physical feature of the whole district is the river Ganges. It first meets the district at the village of Betabar, in the extreme south-east in the Gangapur tahsil, where it is joined by a small stream known as the Subbha *nala* which drains a small area in Gangapur. Thence for a distance of some seven miles the river separates Benares from Mirzapur, and from that point onwards, as far as its confluence with the Gumti, it runs through the district, forming the boundary of the Benares and Chandauli tahsils. The course of the Ganges is a succession of bold and almost semi-circular curves on the outside of which the bank is usually high and abrupt, while on the inside its place is taken by a shelving stretch of sand, generally sterile or producing nothing beyond thatching grass, but occasionally covered with a rich and fertile deposit left behind by the annual floods. In places, too, where the sand is not deep and overlies a bed of clay, melons are cultivated. In the first part of its course through the district the river assumes a northerly direction, separating Dehat Amanat from Ralhupur, to a point just beyond Ramnagar. Here the right bank is high and mainly composed of *kankar*; there is but little erosion and the deep stream flows close beneath this bank, so that boats are in some danger when a high wind is blowing and are often brought to a standstill for several days. The left bank, which as far as Mundadeo in the south of Dehat Amanat is steep and unchanging, now sinks into a sandy expanse sloping down to a broad sandbank all of which is well covered by the stream during the rains. After leaving Ramnagar the Ganges begins its second great curve, bending towards the north-east. The stream is now thrown against the left bank, where it has worked out for itself a deep channel of some breadth, and from the confluence with the Assi *nala* the bank on this side rises into the high ridge on which stand the houses, palaces and temples of Benares, while on the right lies an extensive expanse of sand which has accumulated between the channel and the high flood bank. From the railway bridge almost as far as Kaili the river continues in an easterly direction.

The stream still sets against the north or left bank, which continues to maintain a fair height for some distance beyond the confluence with the Barna. The possibility of change is obviated by the numerous reefs of *kankar* several of which are submerged, rendering the spot dangerous to navigation. At the village of Tantepur the channel begins to shift towards the opposite side and the bank once more becomes low and sandy, while that on the right changes from sand to porous earth of no great height and liable to be overtopped when the river rises in flood.

Pargana Jalhupur.

Near Kaili the Ganges once more bends northwards, maintaining this direction as far as Balua. From Kaili to Kanwar, a distance of some five miles, the right bank is at first of the same porous nature as before but then gives place to a high ridge of *kankar*, and reefs of this material once again constitute a hidden danger to boats; but from Kanwar to Balua there is a considerable strip of low alluvium between the river and the high bank, which here recedes inland to some distance. On the interior of this curve, in pargana Jalhupur, there is a wide stretch of low country several miles in breadth. Through the midst of this runs a creek or supplementary channel of the river, cutting off the angle formed by the Kaili bend and leaving, during the rains, an island of four villages the chief of which is Mukatpur. This island appears to have been in existence for a long period, and at all events has remained unchanged since 1833 when mention was made of its circumstances in an extant letter from the magistrate of Benares to the Marine Board at Fort William. At that time, as at the present day, the creek between the island and the main land was quite dry for the greater part of the year but deep enough to admit the passage of boats during the rains. Much of the island is liable to be submerged when the river is in flood: but the whole is very seldom covered with water, and never to such a depth as to submerge the village sites.

Katehir and Barah.

The creek rejoins the Ganges a short distance above Balua, and at the latter place the river bends in a north-westerly direction, being turned back by a high bank of *kankar* which, however, is partly submerged during the rains so that the neighbourhood is apt to be dangerous for boats, especially as there is no great depth of water. The low sandy character of the left bank is

maintained as far as the boundary of Jalhupur and Katehir, and at this point there has been considerable erosion during the past twenty years. The river subsequently bends northwards again and then north-eastwards, and the low ground in the south-east of Katehir, where the annual floods leave behind them a rich deposit of loam, gives place to a high and sandy bank in which *kankar* frequently occurs. Here and there is to be seen a narrow strip of *khadir* under the high bank, which is cultivated in the cold weather but is submerged as the river rises. The opposite side, in pargana Barah, forms the convex edge of the curve and the bank is low and sandy, subject to inundations during the rains. Cultivation is very uncertain except in the extreme north, opposite the confluence of the Gumti, the floods from that river depositing a rich layer of fertile loam in Muhammadpur, Jamalpur and the neighbourhood. For a few miles along the northern border of Barah the Ganges forms the boundary between this district and Ghazipur, finally passing into the latter at the village of Saifpur. It has here a south-easterly direction, and the stream flows close under the high bank on the Ghazipur side; the southern shore is a wide stretch of sand and occasional cultivation, ascending to the flood bank by a very gradual slope. The velocity of the river current in this district varies from less than two miles an hour in the dry weather to an average of five miles in the rains, its strength depending on the depth. The mean maximum rise during the annual floods is about 38 feet, though on occasions this figure has been largely exceeded. The inundations of the Ganges seldom do serious damage: and the cultivators in the *khadir* lands welcome a high flood even at the expense of the standing crop, as the ultimate benefit to the land amply compensates for any temporary loss.

Banganga.

Owing to the geological formation of the land on its banks, and particularly to the existence of large beds of *kankar* at various places, the changes in the river channel in this district are very insignificant. Nor is there any evidence that in former days the Ganges had any other course than that now followed except in pargana Barah, where there are distinct traces of an old bed taking a direction very different from that now adopted by the stream. Near Kaithi in pargana Katehir the presence of

kankar reefs in the channel afford a constant danger to navigation, and it would appear that these reefs at one time operated to turn the river sharply back to the south. The course of this old bed is distinctly traceable in the shape of a drainage line known as the Banganga, which becomes filled with water during the rains. Starting at Tanda it leads southwards for six miles almost to Mahwari, and then bends eastwards to Rasulpur and then north past Ramgarh to Hasanpur, opposite Saidpur in the Ghazipur district. The present line of the Ganges was then taken by the Gumti, which joined the greater river at Saidpur. It is not possible to say when the Ganges broke through the *kankar* ridge between Kaithi and Tanda, but that it did so is clearly proved by the conformation of the country. It has been pointed out that the existing bed at this point is much narrower than in places where no change of course is indicated; while on the other hand that of the Banganga is very wide and obviously contained at some period a river of considerable magnitude. The theory is moreover supported by local tradition, although there is also a legend which gives a miraculous account of the formation of the Banganga, stating that it arose from the hole made in the earth by the arrow of Santanava, one of the suitors for the hand of the Raja of Kashi's daughter at a time when the ruler of the land resided at Ramgarh. It would be natural, however, to suppose that the royal residence, if ever at Ramgarh, would be on the banks of the Ganges, and thus the story may possibly be adduced in support of the contention that the main stream then flowed past that village.

Barna.

Apart from the Subbha and Assi, already mentioned, and one or two insignificant drainage channels on the right bank, the only affluents of the Ganges in this district are the Barna and Gumti. The former rises on the borders of Allahabad and Mirzapur and enters Benares on the western boundary, at its junction with the Bisuhi, a stream of Jaunpur, near the village of Sarawan in pargana Pandrah. Both the Barna and Bisuhi, which for some miles forms the district boundary, have deep and well-defined beds and their combined waters form a considerable river. It flows with a very tortuous course in an easterly direction, constituting the boundary between the

parganas of Kaswar and Dehat Amanat on the south and Pandrah, Athganwan and Sheopur on the north. After skirting the north of the Benares cantonments and passing through the civil station it finally bends to the south-east, and joins the Ganges at Sarai Mohana. The confluence is considered a spot of great sanctity and is the scene of large bathing fairs, while above Benares the only places of importance on its banks are Rameshwar and Kalka Bara, both in pargana Kaswar Raja. The Barna drains a considerable area on either bank, but with the exception of the Bisuhi it has no tributaries of importance. There are, however, several small watercourses leading down to the river, the chief of those on the north joining the stream at Akorha and Kundi in pargana Pandrah, and at Gharwarpur and Koerajpur in Athganwan; while in Gangapur to the south the principal drainage channels are those which meet the Barna at Kalka Bara, Bhitkuri, Kheoli, Bhatsar and Chhitiauni, the last for a short distance separating Kaswar from Dehat Amanat. Throughout its course the river has a fairly high bank, which is scored on either side by numberless ravines. Above the bank the land is usually light and sandy, but the bed is of clay: it contains very little *khadir* cultivation, and floods on the river seldom do damage. These floods are caused in the lower reaches by the rise of the Ganges, and in the few places where they overtop the bank their action is generally beneficial on account of the fertilizing deposit which they leave behind them.

The Gumti is a river of considerable dimensions, and just before reaching this district its volume is swelled by the waters of the Sai. The first point of contact is at Bhadwan in the north of pargana Sultanipur, and thence for a distance of some twenty-two miles the river forms the northern boundary of the district as far as its confluence with the Ganges at Kaithi. As elsewhere in its course the Gumti is a most tortuous stream, and to this fact is to be ascribed the popular but erroneous derivation of the name. There is a common saying to the effect that a man starting in the morning may ride along the Gumti all day and arrive in the evening at the place from which he set out: and this, though exaggerated in detail, is very nearly true. Like those of the Ganges the banks of the Gumti are alternately Gumti.

abrupt and sloping, according to the turns of the river, the convex edge being invariably low and shelving and in most cases exhibiting a broad stretch of alluvial cultivation. The deposit left by the floods on the river is of a fertile nature, but is usually very slight. This appears to be due to the velocity of the current, which during the rains often exceeds four miles an hour. The mean maximum rise is about seventeen feet; but occasionally the floods attain immense proportions as was the case in 1871, when the city of Jaunpur was almost destroyed, and again in 1891 and 1894, such inundations usually occurring in the month of September.

Nand. There are many ravines cutting through the high bank of the Gumti, but the only affluent of importance is the Nand. This small stream rises on the borders of the Jaunpur district in pargana Kol Aslah, in a low clay tract to the north-west of Phulpur. Passing south-east for some three miles it then turns eastwards and maintains an irregular course in that direction through the parganas of Kol Aslah and Katehir and eventually joins the Gumti at Dhaurahra, some twenty-five miles from its source. The Nand runs dry in the hot weather, but during the rains it receives a large amount of drainage from the country on either side and swells to a considerable size, being fordable only at a few places. The passage is rendered difficult by reason of the nature of its bed, which consists of a heavy and tenacious clay. The banks are generally sloping and of little height: but the channel becomes more defined in its lower reaches, and in pargana Katehir the high ground on either hand is cut up by many small ravines.

Hathi. The only tributary of the Nand deserving the name is a small watercourse known as the Hathi. This takes its rise on the borders of Sultanipur and Katehir, in a series of swamps near the village of Jagdispur. It thence flows south-eastwards, and after crossing the road to Chandwak it is fed by another small channel leading from Katari; three miles further on the stream joins the Nand at Hariharpur, about two miles from its confluence with the Gumti.

Karamnasa. The other rivers of the district belong to the Chandauli tahsil and comprise the Karamnasa and its tributaries. The

former rises in the Kaimur hills and when it first enters this district from Mirzapur, in the village of Fatehpur in pargana Majhwar, it is a swift stream of some magnitude, bringing down a large volume of water during the rains. After traversing the south-east corner of Majhwar for about ten miles it then forms the boundary of the district as far as the confines of Ghazipur, separating pargana Narwan from Shahabad in Bengal. It leaves this district at Kakrait, after a course of about thirty-four miles from Fatehpur, ultimately falling into the Ganges near Chaunsa. The river is bridged at Naubatpur, where it is crossed by the grand trunk road and the railway to Gaya; at that point it is some 300 feet in breadth, but during the hot weather the bed is nearly dry, becoming a succession of deep pools, and is fordable almost everywhere. There is no *khadir* area, and the banks are steep and high, rendering irrigation impossible. During the rains the stream is subject to sudden and violent floods, the water sometimes rising thirty feet and occasionally overflowing the banks, so as to inundate the adjacent country as far as Chandauli: but the floods seldom last long, and leave little deposit behind them. The Karamnasa is peculiar in that, so far from being sacred, it is held in abhorrence by Hindus. There are many legends to account for this ill repute which, however, do not seem to trouble the inhabitants of the villages on its banks. To the orthodox of Benares and other places mere contact with its waters means pollution; but this very fact is a source of gain to the people in its vicinity, as many of them make their living by waiting at the fords and carrying travellers across the ill-omened stream.

The chief affluent of the Karamnasa is the Garai, a small river which rises in the hills of Mirzapur and enters this district at Sheonathpur in the south of pargana Dhus. For some miles it forms the boundary between that pargana and Majhwar, and then turning eastwards through the latter joins the Karamnasa at Halua. In the upper part of its course the bed of the Garai is shallow and ill-defined, and in the south of Dhus there is a large area of lowlying country which is apt to be inundated by the overflow from the stream and of the numerous small channels which connect it with the many large lakes and *jhils* Garai.

round Niamatabad. Similar inundations, though of a less serious nature, occur in parts of pargana Majhwar, but in the lower portion of its course the Garai has a deeper channel, the land rising high on either side, while the heavy clay of Dhus gives place to a light loam. Like the Karamnasa this stream is essentially a hill torrent and during the dry season the channel is almost empty, so that it is of little use for irrigation.

Chandraprabha. At Gurari in pargana Majhwar the Garai is joined by the Chandraprabha, another river of the Mirzapur hills, which first touches the boundary of this district near Baburi and there turns eastwards, again passing into Mirzapur for a short distance and reappearing at Jarkhor, whence it flows in a north-easterly direction for some five miles to the confluence. This is a perennial stream, but it shrinks to a very small size during the hot weather. In the Mirzapur district it is extensively utilized for irrigation, chiefly by means of a dam thrown across it at Muzaffarpur; it serves the same purpose in this district, but the area watered by the stream is confined to a few villages.

Precarious tracts. These rivers complete the drainage system of the district; but it will be obvious that, while the Benares tahsil and Gangapur to the west of the Ganges are well supplied with streams and natural watercourses, there is a considerable area in Chandauli to the east which is not directly served by rivers. North of the Garai lies a large stretch of low country with no outlet for the surface water, with the single exception of a small stream known as the Lambuia, which flows along the northern border of pargana Narwan and joins the Ganges in Ghazipur, about a mile beyond the boundary of this district. In this tract the water collects in large *jhils* and swamps, and in years of heavy rainfall a number of villages are inundated, the floods doing much injury to the rice and reducing the *rabi* area when late in subsiding. Reference has already been made to the extensive inundations that occur in the south of Dhus, and the subject will be further mentioned in the article on that pargana. The area of defective drainage in Chandauli comprises practically all the clay lands: and the same may be said of the Benares tahsil, though here the only tracts of any importance in this connection are the central and northern portions of pargana

Athganwan and the few villages on the Mirzapur border. These same areas are the first to suffer in years of drought; for an early cessation of the rains involves the partial or total loss of the rice crop, while much of the *rabi* irrigation in these parts depends on the presence of water in the *jhils*. This was notably the case in 1896-97, as will be observed when dealing with famines in the succeeding chapter; but the danger is seldom acute and the Benares and Gangapur tahsils, at any rate, are amply provided with wells. The Ganges *khadir* cannot properly be described as precarious, for no reliance is placed on such *kharif* cultivation as may be attempted and injury from saturation is seldom reported. It should be noted that the whole district lies in the rust area and, consequently, there is great danger of serious injury to wheat and in a less degree to barley, should prolonged damp and cloudy weather occur in January and the early part of February.

Lakes and *jhils*. The average area under water for the last five years was 28,795 acres, or 4·5 per cent. of the whole district. This includes, however, the rivers as well as the lakes and swamps, for which no separate figures are available. In every part of the district small lakes and *jhils* are numerous, but few of them attain large proportions and the great majority are nearly or wholly dry in the hot weather. In the Benares tahsil the principal sheets of water are to be found in the clay tracts of Athganwan and Kol Aslah, notably the Aundi Tal in the former and the Kawar *jhil* in the latter near Baragaon. There are several large depressions in the north of Pandrah: and mention should also be made of the irregular tank near Sarnath, which is perhaps of artificial origin. In the low ground of Chandauli lakes are more common. The most important expanse of water is the Rahil, Rael or Rayal Tal, in the south-east of pargana Barhwal, which when full attains a length of four or five miles and a breadth of two miles. In the south of Dhus there are many considerable lakes in the neighbourhood of Niamatabad, as already noted; but apart from these the depressions are generally small and their catchment areas of no great dimensions. Further mention of the principal *jhils* will be made in the several pargana articles.

Waste land. The district is so highly cultivated and thickly populated that the area of waste land is necessarily very small. In 1840

it amounted to 121,704 acres, but this excluded pargana Kaswar Raja, the entire area being about 127,000 acres. By 1882 the amount had decreased to a very noticeable extent, being about 73,000 acres, and for the five years ending in 1906 the land returned as barren averaged 71,816 acres or 11·1 per cent. of the whole. The proportion varies in the different parganas, the highest being 21·3 per cent. in Jalhupur and the lowest 5·4 per cent. in Narwan; but at the same time the nature of such land varies equally greatly, as under the same category come land covered with water, land occupied by sites, buildings, railways and roads, and actually waste land that is not fit for cultivation. As already mentioned, the area under water is 28,795 acres, while that taken up by towns, villages, public highways and the like is 27,695 acres, leaving only 15,236 acres of unculturable waste proper or little more than two per cent. of the entire district. In several parganas the area coming under this head is quite insignificant, and only in six cases does it exceed five hundred acres. The largest amount is 4,372 acres in pargana Kaswar Raja, and next comes 2,982 acres in Jalhupur, the latter consisting mainly of sterile sand in the broad *khadir* of the Ganges. The same reason accounts for the comparatively high proportion in Barah, Mahwari and Ralhupur, though in some instances such barren land takes the form of *usar* in the ill-drained portions of the uplands. Such tracts are not uncommon, especially in the Chandauli tahsil; but they are seldom of any great extent, the most noticeable being in the extreme north of pargana Katehir and in the northern extremity of Jalhupur.

Jungles.

There are no forests in the district, but in several places are to be seen stretches of *dhak* and scrub jungle, though none of these is sufficiently large to deserve separate description. The total area of bush and tree jungle is about 3,500 acres, and half of this lies in the two parganas of Katehir and Pandrah. In the former there are two fairly extensive patches, one at Pipri, near the junction of the Nand and Gumti, and the other near Cholapur where the Azamgarh road crosses the Nand. Others occur elsewhere along the course of this stream, as at Bilari in pargana Kol Aslah. In Pandrah the jungle land is to be found along the Bisuhi and Barna rivers, the most extensive stretch

being at Akorha near the junction of the two streams. There is a certain amount of jungle in pargana Jalhupur, both on the island of the Ganges and at Ramna, near Jalhupur itself, where there is a small antelope preserve belonging to the Maharaja of Benares. East of the Ganges there are nc jungles of importance, though small patches are to be seen in the south-east of Ralhupur and in Dighwat near the Rahil Tal in pargana Barhwal.

Groves.

On the other hand the district is well provided with artificial groves, especially in the Benares tahsil and Gangapur. The total grove area amounts to 16,403 acres, or 2·5 per cent. of the entire district; but of this only 3,754 acres are in the Chandauli tahsil, where the low nature of the country and the heavy clay soil are in general adverse to the growth of trees. The Barah and Majhwar parganas have a fair proportion of groves, but elsewhere the average is much below that of the district generally and in pargana Narwan it is only ·6 per cent. In marked contrast to this stands the Gangapur tahsil, which has no less than 4·2 per cent. of grove land. The best wooded tracts are the suburbs of the city, especially pargana Sheopur; but all the upland country has an abundance of groves, notably Pandrah, Katehir and Kaswar Sarkar. Apart from the groves most parts of the district contain large numbers of trees, especially the Benares and Gangapur tahsils : in Chandauli pargana Barah is fully supplied in this respect, but Narwan and, to a lesser extent, the southern tracts of Majhwar and Dhus are singularly devoid of tree growth. The commonest tree is the mango, which does exceedingly well in this soil and climate, Benares being particularly famous for its fruit. The other trees of the district are those which are found everywhere throughout the Gangetic plain, and call for no special mention. Around the city are to be seen a number of gardens belonging to the wealthier inhabitants, and containing every variety of fruit-tree known to these parts.

Minerals.

The only mineral products of any economic value are *kankar*, brick earth and *reh*, the saline efflorescence found in the *usar* tracts. The last is employed in the manufacture of crude country glass, and is also used by Dhobis as a substitute for soap. The limestone conglomerate known as *kankar* is to be obtained in most parts of the district, and generally occurs in beds at a depth

ranging from two to four feet below the surface, while small quantities can be got from the banks of rivers and ravines. There are four recognized varieties, known as *bichhwa*, *gathia*, *matmaila* or *pakanwa* and *chawan* or block *kankar*. The first two are generally used for road metal; *bichhwa* and *matmaila* are usually burnt for lime; and block *kankar* is as a rule restricted to pitching. The principal *bichhwa* and *gathia* quarries are at Chaubepur, Chandrauti and Tikri on the left and at Balua, Tanda, Chhamian and Tengra on the right bank of the Ganges; at Rameshwar and Kotwa on the Barna; at Alinagar and Kaneri in the Chandauli tahsil; at Bhikhipur and Ghamhanpur in Gangapur; and at Phulpur, Sarai Qazi, Dandupur, Barauli, Chhupepur, Goshainpur and Narpatpur in the Benares tahsil, most of these being close to the metalled roads. The *matmaila* variety is found at most of these places and several others, while block *kankar* occurs only at Alinagar, Tengra and Balua. The cost of quarrying varies from Re. 1-8-0 to Rs. 2 per hundred cubic feet, according to the hardness of the material; and carriage costs from eight to twelve annas per mile, the rate for *kankar* delivered in Benares being from Rs. 4-8-0 to Rs. 5-8-0. Lime is made from *kankar* either at the quarries or else at three or four steam-power mills in the city, where it is burnt with coal dust. The best costs from Rs. 20 to Rs. 21 per hundred cubic feet, though excellent lime is obtained by the municipality at about half this price. This is, however, inferior to the imported stone lime, which is not unfrequently used. Brick earth is obtainable almost everywhere, and bricks are made in large quantities at Mughal Sarai, Pandepur, Lahartara and other places within a radius of five miles from the city. The cost varies from Rs. 5 to Rs. 8-8-0 per thousand, according to the quality. They are burnt by the comparatively new method known as Bull's trench kiln system, by which far better bricks are obtained than from the old *pazawas* or clamps. This old system is now extinct, though it survives in a modified form, known as *bangla bhatta*, in more remote villages where cheap bricks are required for wells, temples and other buildings.

Building materials.

The use of stone is mainly restricted to important or ornamental structures, but of late years it has been used extensively

for metalling the municipal roads. It is brought by river from Chunar and Mirzapur on country boats which deliver their cargoes at the Dasaswamedh ghat. In an undressed form it costs from eight to twelve annas per cubic foot. That from Chunar is a fine-grained sandstone capable of being worked into elaborate patterns, the cost of cutting and modelling depending on the quality of the execution. Tiles for roofing are mainly of the small country type, but this is gradually being supplanted by the improved patterns such as the Allahabad tile and the more effective and less heavy "lock tile." The latter, as at present used in Benares, is of the Chakravarti patent variety, which is made at a factory some four miles from Benares on the Azamgarh road: the cost at the kiln is about Rs. 60 per thousand. In the city the timber used in building is generally *sal*, imported from the forests of Nepal, Gorakhpur and Mirzapur: that from Nepal is the best and fetches the highest price. There is also some demand for teak, which is brought by rail from Calcutta in logs at the rate of about Rs. 3-4-0 per cubic foot. In unpretentious private dwellings the ordinary timber of the country is employed, such as mango, *mahua*, *nim* and *shisham*, the last being the best and most expensive. The cost of house building is very much greater in Benares than in the rural areas. The city abounds in fine dwellings, temples and palaces, in many cases erected without regard to expense; but in the villages the habitations of the people are in most cases mud huts with tiled roofs. The expenditure in construction is small, for the materials are almost always near at hand and building is done either by the owners themselves or with the gratuitous assistance of professional labourers residing in the same village. A good country house, to accommodate a family of ten persons, does not cost more than Rs. 100 at the outside; and as a rough general rule it may be said that the average rate for village dwellings is not above four annas per square foot of plinth area.

Fauna.

The density of the population, the high state of agricultural development and the absence of forests or extensive jungles combine to render Benares one of the poorest districts in the matter of wild animals of all those that are comprised in the United Provinces. The larger carnivora are practically unheard of,

and even wolves are rare. Jackals and foxes no doubt abound, but these seem to flourish in the midst of civilization. Wild pig occur in the *khadir* of the Ganges and in parts of the upland tracts, but are not particularly common. There are no deer and antelope are seldom to be seen, except a few stray animals from the Maharaja's preserve at Ramna in pargana Jalhupur, and along the Karamnasa in Narwan and elsewhere. In the matter of bird life the district is more fortunate. The grey partridge is found in several places, and quail are fairly abundant at the usual season. Wild fowl of all the ordinary varieties visit the rivers and lakes during the cold weather, though as a rule they are far from easy of access to the sportsman owing to the absence of cover. Several of the *jhils* harbour snipe, but their numbers are very variable.

Fish.

The fisheries of the district are of some importance and there is a strong demand for fish of all the ordinary species in the markets of Benares, while the great bulk of the population in the rural tracts readily eat fish when obtainable. The supply is derived partly from the few permanent lakes, but principally from the Ganges. The chief season for fishing is the hot weather, when the water is low and clear, and little is done during the rains. Fish are caught by the hook and line, by nets of varying mesh and dimensions, and by reed or wicker traps and baskets, the commonest form being that known as the *chop*. The returns of the last census showed only 467 persons who depend principally on fishing and fish-dealing; but this fails to represent the actual state of the case, as practically all the Mallahs or boatmen, as well as large numbers of Kahars, Bhars, Julahas and others, betake themselves to fishing when occasion offers.

Cattle.

There are no local breeds of cattle and no attempts have been made to improve the indigenous strain, which is of a very inferior description. Selection is unknown and the only system is that of reproduction through Brahmani bulls, which is no system at all; but as a matter of fact comparatively few cattle are bred in the district, owing presumably to the absence of adequate pasture lands. All the better animals are imported either from the hill country of Mirzapur, where there is a large breeding industry, or else from more distant places. The most superior

bullocks come from the Makanpur fair in the Cawnpore district, and these are used principally for draught purposes and fetch high prices. The majority of the agricultural stock is derived from the fair at Barhampur, near Arrah in Shahabad, and these are either imported direct by the purchasers or else bought from itinerant dealers who bring cattle from this fair and other markets. The Barhampur animals are said to be of a distinctive type, recognizable from the common country-bred by their broader muzzles and shorter horns. The agents, who are mostly Brahmans, make a large profit out of the business, especially by their readiness to give credit for considerable periods during which they exact interest at the rate of six annas in the rupee per annum. Such imported beasts fetch from Rs. 50 to Rs. 80 per pair, while common bullocks bred locally fetch no more than Rs. 30 or Rs. 35. Buffaloes, too, are mainly imported either from Jaunpur and Gorakhpur or from Bundelkhand : the latter are considered by far the best and go by the name of *Jamnapari*, fetching Rs. 25 or more apiece.

Stock census.

The first systematic attempt to enumerate the cattle of the district was made in 1899 : but on that occasion the Family Domains were excluded, so that the figures are merely those of the Benares and Chandauli tahsils. These contained in all 129,623 bulls and bullocks, and 3,164 male buffaloes, giving a total of 132,787 plough-animals, with an average of 2·43 animals per plough. This was slightly above the general average for the provinces and implies but a small surplus, as the figure includes draught and pack-animals in addition to those used for ploughing. A second enumeration was made in the beginning of 1904, and it was then found that the number of bulls and bullocks in the Chandauli and Benares tahsils was 135,686 and of male buffaloes 2,521, while the respective figures for Gangapur were 21,155 and 392, bringing up the total of plough-animals to 159,754. There was thus a considerable increase ; but at the same time it appeared that the number of ploughs on the previous occasions had been understated, the general average being now only 2·31 animals per plough, which is distinctly less than the provincial average. There had also been a notable addition to the number of cows

and cow buffaloes, which aggregated 80,639 and 29,467, respectively; but though this might be taken as an indication of greater prosperity it is somewhat discounted by the fact that the figures for young stock had remained stationary, with a total of 98,393.

Sheep and goats.

Sheep and goats are abundant, though it is said that they are less plentiful now than they were some years ago, owing partly to disease but chiefly to the extension of cultivation, which has reduced the area available for grazing. The numbers are, however, very considerable, as is the case throughout the Benares division. There were 67,322 sheep and 95,143 goats in the whole district, and together they form an asset of some value not only on account of their wool or hair and their flesh, but also because they serve to enrich the land, as the cultivators readily permit the flocks to be penned on their fields and in most cases give a small payment to the herdsmen for the privilege. There are two recognized strains of goats, comprising those locally bred and the *Jamnapari* animals imported from Bundelkhand, the latter being much larger and more valuable.

Other animals.

The other animals are unimportant. They comprised 3,372 horses and ponies, 3,134 donkeys and 230 camels, the latter being comparatively numerous, as is the case in the adjoining district of Jaunpur. There is no attempt at scientific horse-breeding, and all the better animals are imported for the use of the more wealthy residents. The country-bred ponies and donkeys are of the usual inferior description, and outside the municipality their numbers are extremely low. Transport is ordinarily effected by means of pack-bullocks as carts are few, especially in the rural areas.

Cattle disease.

Cattle disease of various kinds is somewhat prevalent in the district, especially in the lowlying tracts of tahsil Chandauli. A low level is almost invariably unhealthy for cattle, while contagion is frequently spread by the animals which come down from the pastures of Chakia in Mirzapur. Statistics of disease are maintained, but are of little value owing to defective registration. The principal forms are foot-and-mouth disease, rinderpest, hæmorrhagic septicæmia and anthrax. The first is the most common but the least fatal: it is known as *khangwa*, and, though extremely contagious, seldom kills any but young or weak

animals. Hæmorrhagic septicæmia or malignant sore-throat, called by the people *gala phula*, is a dangerous ailment which mostly attacks buffaloes, more often occurring during the rains than at other times. The younger animals suffer the most, and more than eighty per cent. of the cases have a fatal termination. Immunity can be secured by inoculation, but treatment is seldom of any avail; the villagers usually cauterize the swelling at the throat, but this only serves to increase the suffering. The course of the disease varies from a few hours to several days. Anthrax is equally, if not more, deadly; but fortunately the outbreaks are sporadic, and seldom cause extensive damage. There is no definite local name for the disease, the terms in vogue applying more fitly to rinderpest, which is called variously *mathai*, *nikhal* or *bhawani*. The two first seem to refer to the eruptions which are sometimes to be seen on infected cattle though the characteristic symptoms are very different, the chief being fever, mucous discharge and dysentery. The word *bhawani* refers to the goddess, who is supposed to give evidence of her displeasure by visiting the offender's cattle. The usual prescription is a series of sacrifices, and the people are slow to learn the benefits of inoculation and medicines. Rinderpest is prevalent at all seasons of the year and carries off hundreds of cattle annually. In order to prevent the spread of disease, and to wean the people from their apathy and ignorance, the services of a veterinary assistant have been for some years placed at the disposal of the district board and are yearly becoming more appreciated.

The climate of Benares resembles that of the eastern districts generally, being of a moist and relaxing character except in the cold weather. The latter is much shorter than in the western parts of the provinces but is of the same nature as elsewhere, the winter months being cool, dry and bracing. Frosts are occasionally registered, but seldom do much damage or are of great intensity; that of February 1905 was altogether exceptional, and nothing similar has been experienced within the memory of man. December and January are the coldest months, with a mean temperature of about 60°, and May and June the hottest with 90°; but April is a very warm month, and by the middle of it the hot weather may be said fairly to begin. The highest thermometric Climates.

records fall below those of Allahabad and other districts to the west, but the moisture in the air renders the heat more trying. This is due to the prevalence of easterly winds; for though the hot west winds blow for some time they generally are almost spent before reaching this district, and Benares is beyond the reach of the western monsoon current. After the close of the rains, however, the wind usually changes to the west and maintains this direction during the cold weather, followed by breezes from the north and north-east which sometimes bring rain. There is a Government observatory at Benares at which the usual meteorological returns are recorded. They show a mean annual temperature of 77·4° and a mean barometric pressure of 29·52 inches.

Rainfall.

Rain-gauges are maintained at Benares, Chandauli and Gangapur, the average of the returns from those places giving the mean rainfall for the district. Those from Benares go back to about 1848, but the other stations were not in existence before 1864. The mean rainfall for the 42 years ending in 1906 was 39·65 inches. There is very little difference between the various tahsils, Chandauli coming first with 40·4, followed by Benares with 40·23 and Gangapur with 37·09 inches. Generally speaking the Gangapur tahsil receives more rain than the north-western portion of the district, the fall at Benares itself being somewhat increased by its position on the Ganges. The returns exhibit the usual variations from year to year, although these are not so marked as in the districts to the north. In only seven years has an excess of more than 25 per cent. been observed, and a defect to the same extent was recorded on no more than five occasions. The maximum rainfall in any single year was 63·75 inches in 1894, a season of general floods throughout the United Provinces; and on that occasion Gangapur received no less than 66·5 inches. This was quite exceptional, the next highest being 56·53 inches in 1874 and 54·77 inches in 1867, while other wet years were 1871, 1897 and 1905. On the other hand the driest year on record was 1864, when the mean rainfall amounted to 21·3 inches; but Benares and Gangapur fared much worse, and the average was raised by a comparatively good fall in Chandauli. In 1880 the precipitation was deficient everywhere,

and the average for this district was 25·43 inches. No serious results ensued, but a total of 25·7 inches in 1896 occasioned famine of some intensity, possibly because it followed on an inadequate fall in the preceding year. The remaining seasons of marked defect were 1877 and 1878, with 29·02 and 29·17 inches, respectively, Gangapur faring the worst in the former and Chandauli in the latter year. The result was a famine of an aggravated nature, the effect being enhanced by the high prices throughout the north of India. The effect of the rainfall on famine will be further discussed in the following chapter. It is perhaps worthy of note that during the ten years from 1891 to 1900 inclusive the average fall for July, the wettest month, was 12·44 inches, and that next came August with 11·49 and June with 6·29 inches. During the decade rain was recorded in every month of the year, though it fell on three occasions only in April, November and December, the driest months. January and February almost invariably show some rain, the average fall being ·92 and ·72 inch, respectively, and slight showers are not unfrequent in March and May, generally taking the form of thunderstorms in the latter month. September is, of course, a wet month, with an average of 6·06 inches, and this figure would have been much higher, but for the exceptional drought of 1896, when the month was almost rainless. The close of the monsoon is ordinarily witnessed in the beginning of October, which shows an average of 3·17 inches.

The healthiness of the district is probably better than at first sight appears from the vital statistics. There is a great deal of fever, especially in the lowlying portions of the Chandauli tahsil, and from time to time epidemics of cholera and other diseases visit the city and rural tracts; but the height of the death-rate is to some extent fortuitous, owing to the not inconsiderable number of persons who come to Benares to die within the sacred precincts. How far this affects the death-rate is not easy to determine as so many factors are involved, such as migration, famines and epidemics; but the subject will be further discussed in dealing with the rise and fall of the population in chapter III. Vital statistics have been recorded for many years, but the early returns are obviously unreliable. About 1872 an improved system Health.

of registration and inspection was introduced, but the results were at first far from satisfactory ; the average annual recorded death-rate from 1878 to 1880, for example, was but 25 per mille, a rate that was obviously inadequate as the first of the three years was a season of famine, while the rate has been since exceeded in every year but one. The figures of deaths and births from 1891 onwards are shown in the appendix.* During the previous decade the average annual birth-rate was 33·66 and the death-rate for the same period was 31·56 per mille. The latter figure varied from 41·47 in 1882, a year of widespread epidemics, to only 24·9 in 1884 : but otherwise the fluctuations were not remarkable. On this basis there should have been an increase in the population of some 18,700 persons, whereas the actual increment as determined by the census of 1891 was over 29,000. From 1891 to 1900 inclusive the average birth-rate dropped to 32·41 per mille, the decline being due to a series of unfavourable seasons and epidemics of considerable intensity. The death-rate, on the other hand, exhibited a very decided rise, averaging 35·51 per mille and ranging from 46·89 in the unusually wet year of 1894 and 45·23 in 1897, a season of general famine, to no more than 27 per mille in 1893. On six occasions the total number of recorded deaths exceeded the births, and it was obvious that the population would be found to have decreased at the census of 1901. Such indeed was the case ; but whereas the vital statistics indicated a loss of some 28,500 the actual decline was very much greater, reaching nearly 40,000. Since the census there has been some improvement, for in the five years ending with 1905 the average birth-rate has been 44·04 per mille ; but the death-rate has continued abnormally high, averaging 41·02, this being largely due to the heavy mortality from plague which hitherto had been unknown in the district. Taking the whole period of twenty-five years the average death-rate works out at 35·03 per mille, which is distinctly above the average for the United Provinces as a whole, although at the same time it is exceeded in Lucknow, Cawnpore and a few other districts possessing large cities. The birth-rate may be considered normal : at all events it corresponds almost exactly with the mean ratio for the whole provinces during the past five years.

* Appendix, table III.

A second table shows the number of deaths recorded in each year under the principal heads.* The most important of these is fever, which is at the same time the most indefinite, for though the majority of deaths thus recorded are doubtless due in some measure to malarial fever it is the usual practice to include in this category all diseases in which fever is a symptom, provided they do not come under other well-recognized heads such as cholera and small-pox. Malarial fever is common at all seasons of the year, but especially in August and September, towards the close of the rains; even then it is said to assume a comparatively mild form and not to be so virulent in its action as in other districts. Occasionally it assumes an epidemic character, this being notably the case in 1894 and 1897, but as a rule the mortality from fever is fairly constant. From 1881 to 1890 it amounted to 71 per cent. of the total recorded mortality; during the following ten years it averaged 70·8 per cent.; and for the five years ending in 1906 only 55 per cent. This does not imply, however, any marked diminution in the prevalence of fever, as the fluctuations in the percentage depend almost wholly on the presence or otherwise of other diseases in epidemic form. Fever.

Cholera is never absent from the district, and the mortality from this cause is unusually high. The disease is at all times more common in the eastern districts than in the western parts of the provinces, and Benares is peculiarly liable to outbreaks of cholera owing to the constant influx of pilgrims from all parts of India at every season of the year. Large religious gatherings are everywhere notorious for the dissemination of disease, and when this cause is present almost permanently it is inevitable that cholera should be practically endemic. At the same time there have been few epidemics of unusual magnitude, and on no occasion since 1881 has the death-roll exceeded 5,000 in a year. There were sharp visitations in 1869, 1872 and 1875, but since that date the worst outbreak was that of 1887, when 4,573 persons were carried off by the disease. The subsequent years of heavy mortality from this cause are shown in the appendix, the worst being 1891, 1894 and 1900. For the ten years ending in 1890 the average annual number of deaths were 1,524, or 5·3 per cent. Cholera.

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* Appendix, table IV.

of the recorded total; in the ensuing decade the figures were 1,569 and 4·3 per cent., respectively; while for the five years ending in 1906 the yearly average was 792, or 2·2 per cent. for the whole. The year of lowest mortality was 1898, when only 55 deaths from cholera were registered. The mortality from cholera in the city has been materially reduced since the opening of the water-works and the consequent abandonment of less reliable sources of the water-supply.

Small-pox.

Small-pox is another disease which appears every year in the district; but its effects are now comparatively insignificant, and the mortality from this cause has steadily declined with the spread of vaccination. The eastern districts as a general rule suffer but little from small-pox and the death-rate from this cause is well below the provincial average, standing in marked contrast to those of Oudh, Rohilkhand and the Allahabad divisions. There was a somewhat serious epidemic in 1884, which accounted for 1,363 deaths, but since that time there has been only one outbreak of any note—in 1896 and the following year. From 1881 to 1890 the annual mortality reported under this head was 274 persons, or 1·1 per cent. of the total, while in the next ten years the average was but 213 or ·56 per cent. From 1901 to 1905 inclusive the figures were even lower, the mortality amounting to only 45 persons annually. In connection with the gradual disappearance of small-pox it is interesting to note the rapid spread of vaccination. In early days the movement appears to have attained little popularity, but from 1871 onwards steady progress has been maintained. From 1871, when 5,101 persons were vaccinated, to 1880 the average number of successful primary operations was 11,954 annually, representing 15·1 per cent. of the total population during the ten years; in the next decade the figure rose to an average of 16,420, or 18·4 per cent.; and from 1891 to 1900 it was no less than 23,645 yearly, or 25·5 per cent. The rate of increase has continued in subsequent years, for from 1901 to 1905 the average was 24,854 or 14·23 per cent. of the population as enumerated at the last census. The standard of protection is distinctly high, this being largely due to the fact that vaccination has since 1881 been compulsory within the limits of the Benares municipality, an area which contains no less

than one-fourth of the total number of inhabitants in the district. Operations are conducted by fourteen vaccinators under an assistant superintendent, at an annual cost of about Rs. 2,200, half of which is met from provincial revenues and the remainder by the municipality or the district board.

Plague did not make its appearance in Benares till January 1901, as up to that time the city had been singularly fortunate; in spite of the throngs of pilgrims from every part of India, its immunity had been such as to induce the belief that the sacred precincts enjoyed the special favour of heaven in this as in other matters. A solitary case in April 1900 had been promptly dealt with and had no fatal termination. The increasing migration from the infected parts of Bengal, however, proved too strong. In December 1900 and the two following months no fewer than 13,054 persons arrived from plague-stricken areas, with the result that on the 19th of January 1901 it broke out at Kakarmatta and Tulsipur, villages about three miles from the city, and assumed an epidemic form of great virulence. The inhabitants of these places are largely Musalman Julahas in constant communication with the city. Strenuous efforts were made to localize the epidemic and to segregate the people, as well as to accomplish the evacuation and disinfection of houses. There were 79 seizures and 55 deaths in the two villages, and the last case occurred on the 20th of February. But in the meantime the disease had spread into the city. The first case was reported in the Gola Dinanath market on the 30th of January, though there had been several suspicious deaths in the same neighboorhood. Every possible preventive measure was adopted, but without effect: during February and March plague spread like wildfire, resulting in general suspicion and panic. It was no longer possible to enforce disinfection, though much was accomplished in this respect, and the introduction of inoculation in March, synchronising with a rapid spread of the disease, increased the popular apprehension and gave rise to the wildest rumours which affected even the educated. The epidemic ran its course and terminated in June: it had spread to the cantonment, where the authorities established a temporary bazar in the open near the British infantry parade-ground and caused all the shops

Plague.

in the cantonment bazar to be evacuated. Similar measures were taken in the civil station and, in both instances, were attended with most beneficial results. The outlying villages also suffered, 48 being infected, and particularly those which contained grain markets. The total number of deaths for the year was 3,042, of which 238 were recorded outside municipal limits. Plague reappeared towards the end of the year, but on this occasion no violent epidemic was experienced : the rural area was free in 1902, and the mortality in the city was but 222. In 1903, however, it again visited the district and city in an intense form, causing 2,570 deaths, while in the next year the total was 1,240. The epidemic of 1905 was by far the worst as yet experienced : little could be done to check its ravages, as the people had not yet learned the value of preventive measures, which were enforced only when desired by the inmates of houses. No fewer than 7,643 deaths were reported, and on this occasion the rural tracts suffered more acutely than the city. As usual the disease was most in evidence from January to April, while in every year the district has been practically immune from June to September. In 1906 the deaths were only 627, and it seems that plague assumes a virulent character only in alternate years. The chief attempt at prevention is the destruction of rats and mice, as it has been established that infection is disseminated by these animals; but the results have been but insignificant, since the execution was greatest in 1904, just before the worst outbreak that has yet occurred. In the city disinfection was rigorously carried out till 1906, when it became discredited as a means of protection.

Other diseases.

Among other common diseases bowel complaints are very prevalent, especially in the form of dysentery. The same may be said of elephantiasis and hydrocele, so far as the city is concerned, but the former has exhibited a noteworthy diminution since the introduction of the water-works. In pargana Narwan there is a great deal of paralysis which is generally ascribed to the consumption of the small black pea called *kesari*, the cultivation of which is very extensive there and in other parts of the Chandauli tahsil. The same thing is found in Bundelkhand and in the parganas of Allahabad south of the Jumna.

Statistics of infirmities were compiled at the census of 1881 and the two following enumerations. The figures are not, however, very suggestive. Insanity appears to be common; but the returns are vitiated by the presence of a large lunatic asylum at Benares which contained the great majority of the 411 persons shown as insane in 1901. There were 1,113 blind, a total which is much lower than that of twenty years before: and it seems clear that blindness is decreasing with the greater immunity from small-pox resulting from the spread of vaccination. The number of deaf-mutes was 318, which is below the provincial average and very much smaller than the figures for the submontane tracts in the north. And, lastly, there were 210 lepers. This total also showing a marked decline: the disease is by no means prevalent in the district, and though the average for the Benares division is fairly high it is very much lower than that of Oudh and Gorakhpur. Infirmities.

CHAPTER II.

Agriculture and Commerce.

In early years no attempt seems to have been made to ascertain the actual state of cultivation in the district, and one of the most remarkable features of the permanent settlement was the omission of any sort of survey. The assessment was based almost wholly on the collections of previous years, and these collections merely represented the greatest amount that could be realized. The absence of a settlement record was felt on several occasions : but no definite steps were taken till about 1840, when the first survey of the district was accomplished. Even then pargana Kaswar Raja was left out of account, so that comparative figures are only obtainable for the tahsils of Benares and Chandauli. In that year the total area under cultivation was 398,424 acres, or 71 per cent. of the whole, which shows that the district had already attained a very high state of development. This large proportion had been reached long before, as it seems clear that a great stimulus was afforded by the permanent settlement which at the time of its introduction was undoubtedly somewhat severe. No further returns are available till the second revision of records between 1878 and 1882. The district was resurveyed, and it was then found that 414,611 acres were under cultivation, the proportion to the whole area being 72·7 per cent. The increase was, however, more apparent than real, for on the former occasion it seems that the alluvial lands had been left out of account, and in any case the small amount of expansion is remarkable. It was then considered that the furthest limits of cultivation had been almost reached, but subsequent years have shown that the district was capable of a considerable extension of tillage. Annual returns for the two tahsils are extant from 1886 onwards. For the ten years ending in 1896 the average was 414,808 acres, and this would have been considerably higher but

Cultivated area.

for the commencement of a fairly general depression towards the end of the period: the total exceeded 419,000 in 1887, 1889 and 1893, while in the last year it had dropped to only 402,100. The series of exceptional wet and unfavourable seasons culminated in the famine year of 1896-97, when no more than 396,446 acres were under tillage. From that time there was a steady improvement, but progress was very slow till 1902. The average for the ten years ending in 1906 was 412,523 acres, or 72·4 per cent.; but whereas in the first half of the decade the figure was 405,295 it had risen in the second five years to 419,750 acres, or 73·7 per cent. If Gangapur be included, the returns for the entire district for the last five years show an average of 473,846 acres under cultivation, the proportion to the whole being 73·4 per cent. The latter figure, high as it is, does not represent the maximum capabilities of the tract, for in 1904-05 cultivation extended to no less than 480,600 acres, this being the highest figure as yet recorded. It is only natural that in the considerable diversity of physical characteristics the ratio of cultivated to total area should vary in different parganas. The lowest percentage is 61·6 in Ralhupur; but here a very large area is permanently occupied by buildings, roads and the like, precluding any extension: and the same applies to Dehat Amanat, where 65·7 per cent. is cultivated. Apart from the suburban areas the least developed pargana is Sultanipur, with 65·8 per cent. of cultivation, followed by Pandrah and Jalhupur with 67·8 per cent. in either case. On the other hand Kaswar Sarkar, Majhwar and Narwan show a proportion of over 80 per cent. and in the last-mentioned pargana it reaches the extraordinary figure of 86·1 per cent., while in 1904-05 it was nearly 88 per cent.

Double-cropping.

Still the progress achieved in a period of 65 years appears at first sight remarkably small and almost insignificant when compared with that of other districts. There is, however, another factor which must be taken into consideration, and that is the remarkable extension of the practice of double-cropping. The early returns relating to this subject are not wholly reliable, but still they afford a sufficient indication that in former days two harvests were very seldom raised on the same field in one year. The entire *dofasli* area for the two tahsils in 1840 was only

6,775 acres, while at the next survey, forty years later, it was no more than 9,580 acres. It is almost certain that the latter figure was largely understated, for otherwise there must have been a regular revolution in the agriculture of the district within the short space of five years. By 1886 the land bearing two crops was no less than 62,480 acres, while the average from that year to 1896 was 78,102 acres or 18·8 per cent. of the net cultivation. A further development was observed in the ensuing period of ten years when the average was no less than 84,073 acres, or 20·3 per cent.; while in 1904-05, when cultivation was at its highest, the double-cropped area reached a total of 109,239 acres, this being more than 25 per cent. of the land under the plough. Including the Gangapur tahsil, the average for the whole district during the five years ending in 1906 was 101,903 acres, or 21·7 per cent. of the cultivation. Here again the variations between the different parganas are very striking, owing principally to the nature of the soil, as double-cropping is more usual in the clay tracts where it is now the almost invariable custom to sow a light *rabi* crop of gram or peas after rice. Thus, while the proportion is no higher than 14·4 per cent. in Jalhupur and not much greater in Sheopur, Ralhupur, Barah and Katehir, it rises to 31·6 per cent. in Majhwar and 36·4 per cent. in Dhus, both of which parganas depend mainly on rice in the *kharif* harvest. The importance of double-cropping is very great and cannot be left out of account in estimating the economic progress of the district. The meaning of the figures given above is that since 1840 the gross cropped area has risen from 405,119 to an average of 496,600 acres at the present time.

Culturable waste.

It is not easy to say whether the limit of cultivation has yet been attained, but it is fairly obvious that such a limit cannot be far distant. Adding the cultivated to the barren area there remain from the total of the whole district 99,539 acres which are shown as culturable. From this, however, several large deductions must be made. There are 16,403 acres of grove land and 19,101 acres of recent fallow, which is left untilled in accordance with the recognized canons of husbandry, and includes a considerable area prepared for sugarcane cultivation in the ensuing year. This leaves but 64,035 acres available for further

cultivation, or rather less than ten per cent. of the entire district. The bulk of it is classed as old fallow, but it may be taken for granted that in most cases such land would be still cultivated were it sufficiently good to repay tillage. As a matter of fact a very large proportion of the old fallow and culturable waste should not properly be described as arable. It includes such tree and grass jungles as are to be found in the district, as well as *usar* and the light and unprofitable soil that occurs in many places along the banks of the rivers. In some cases land has been abandoned on account of deterioration, and its ultimate recovery may be expected. This has happened in pargana Narwan and also in parts of Kol Aslah and Pandrah, which contain the largest proportions of available waste.

Cultivation.

There is little to be said with regard to the agriculture of the district, which only differs, so far as it differs at all, from that of adjacent tracts in the character and quality of the crops grown. These will be dealt with in detail, but generally it may be said that the style of husbandry is not particularly high, as mixed and inferior crops occupy a very large proportion of the land, and the tendency towards improvement is not very marked. The greater subdivision of holdings, however, is not without its effects, resulting in more minute attention to individual fields, though at the same time the increased pressure on the land has caused the reclamation of much that was formerly considered too poor for cultivation and also has reduced the periods of fallow. More, too, is exacted from the soil by repeated cropping, and though the evil may be largely mitigated by a judicious system of rotation there is undoubtedly a need for far more manure than is either given or is available. The implements of agriculture are of the ordinary kind. Two sorts of plough are in use: the *khuthara* for light lands and *nauhara*, with a much heavier share, for the stiff clay soils of the rice tracts. Besides these the stock-in-trade of the cultivator includes the *pharsa* or large and the *kodari* or small hoe ; the *khurpa* and *khurpi*, for cutting grass and weeds ; the *hansia* or sickle for reaping; the *gharansa* or chopper for sugarcane and straw fodder; and wooden block or *nihusa* on which these are cut. The list may be completed with the various tackle required for irrigation, and perhaps, in

the case of wealthier tenants, the cart for conveying the produce to market.

The relative positions of the two main harvests vary to a considerable extent in different parts of the district, and at the same time have undergone a considerable alteration during recent years. In 1840 the total *kharif* area in the Benares and Chandauli tahsils was 205,222 acres, as compared with 199,977 acres cultivated in the *rabi*. At the next survey, in 1878 and the succeeding years, the *kharif* area was found to have declined to a small extent, aggregating 202,861 acres; while on the other hand there had been a remarkable development of the *rabi* harvest, which then covered 221,330 acres. With the increase in cultivation, and more especially the immense extension of the double-cropped area, a further change has since occurred. During the five years ending in 1906 the average area sown in the *kharif* was 254,484 acres and that of the *rabi* 256,794 acres, so that in these two tahsils the difference is now almost insignificant. The returns for Gangapur during the same period average 35,035 acres in the *kharif* and 28,018 acres sown with *rabi* crops, so that the figures for the entire district are 289,519 and 284,812 acres, respectively. The expansion of the *kharif* area is very remarkable especially in the case of the Benares tahsil, where it has risen from 97,794 acres in 1878 to a present average of 130,103 acres. The *kharif* exceeds the *rabi* in point of area in all parganas of the Benares tahsil except Jalhupur and Katehir, the difference being most marked in Kol Aslah and Athganwan which contain the largest proportion of rice land. In Chandauli the *rabi* preponderates, averaging 138,465 acres as compared with 124,381 acres in the *kharif*. This is principally due to the extraordinary difference between the two harvests in pargana Narwan, in which the respective figures are 46,658 and 24,580 acres. The position is reversed in Barhwal, with its clay soil and extensive rice fields; but elsewhere the disparity is never striking, Majhwar, Mawai and Barah showing a slight advantage on the part of the winter harvest. In every case the relation of the *rabi* and *kharif* depend primarily on the nature of the soil; and the crop statement of each pargana provides a very fair basis for a topographical description of the tract.

Harvests.

Rice.

The principal *kharif* staple is rice, both of the early and late varieties. These together occupy on an average 127,873 acres or 44·2 per cent. of the entire *kharif* harvest. The proportion drops to 28·7 per cent. in the Benares tahsil and 39·7 per cent. in Gangapur; but in Chandauli it is no less than 61·6 per cent., while in several parganas it is very much higher. Thus in Dhus 83·2 per cent. of the *kharif* consists of rice, other crops being of very little importance; and next come Barhwal and Narwan with 73·4 and 73·1 per cent., respectively, while in Majhwar the proportion is almost as great. The other parganas are well below the average, and at the end of the list comes Barah, in which less than 7 per cent. is under rice. In the Benares tahsil there is a similar diversity, the average for the whole tract being 28·7 per cent. The figure varies from 46·1 in Kol Aslah and 36·3 in Athganwan to only 8·4 per cent. in Jalhupur, which contains the largest area of light soil. The great bulk of the rice grown in this district is of the late or transplanted variety known as *jarhan*. This covers 50·3 per cent. of the *kharif* in Chandauli as against 11·3 per cent. of early rice, while in the Benares tahsil the corresponding amounts are 20·8 and 7·9 per cent. In the returns for Gangapur the two varieties are not distinguished, but *jarhan* largely predominates. The dependence of the lowlying tracts on rice renders those parts of the district somewhat precarious: the crop is only secured in the event of adequate and well-distributed rainfall, and a premature cession of the monsoon reduces the outturn to an alarming extent. In some cases security is provided by irrigation, and in several places the *jhils* are dammed so as to hold up the water and insure a regulated supply for the rice fields, while in dry years recourse is frequently had to earthen wells. Another very common practice is that of surrounding the rice tracts with *bandhis*, or field embankments, so as to hold up the rain water. It would seem that in former days far more caution was exercised on this account in rice cultivation, as in 1840 only 64,953 acres were under this crop, or little more than half the area at present sown: a very noticeable increase was observed in 1878, but the subsequent development has been much more rapid.

Juar and *bajra*.

Next to rice comes *juar*. This crop is seldom grown by itself except in the form of *chari*, when it is cut while green and

used for fodder; but as a rule it is mixed with *arhar*, which remains on the ground throughout the winter and is harvested along with the *rabi* crops. Alone and in combination *juar* covers on an average 40,064 acres or 13·8 per cent. of the *kharif* area, the proportions for the different tahsils being 20 per cent. in the case of Benares, 18·4 in Gangapur and only 6·1 per cent. in Chandauli. The largest relative areas are to be found in Katehir, Jalhupur, Mawai and Sheopur and the smallest in Majhwar and Narwan. There is a fair amount of *arhar* grown independently, the average for the whole district being 5,381 acres: but two-fifths of this are to be found in Majhwar and Barhwal alone. The crop flourishes in almost every description of soil, with the exception of the heavy clay of the rice fields and the *karail* of Narwan and other parts. On the other hand *juar* is mainly confined to the better soils, while in light and sandy ground its place is taken by *bajra*, which produces good results with less moisture. On an average *bajra* covers 28,302 acres or 9·8 per cent. of the *kharif*, this again including the admixture of *arhar*. The proportion varies to an extraordinary extent in different parganas. The average for the Chandauli tahsil is 11·4, for Benares 9·6 and for Gangapur 4·5 per cent.; but whereas in the rice tracts the crop is almost unknown it reaches the surprising figure of 52·5 per cent. in pargana Barah and in Jalhupur it constitutes 38·2 per cent. of the whole *kharif* area: similarly in Ralhupur, Mawai and Mahwari it exceeds 20 per cent. At the revision of the records in 1840 the total combined area of *bajra*, *arhar* and *juar* was 47,012 acres in the Benares and Chandauli tahsils, whereas the present aggregate for the same tracts is no less than 65,516 acres.

Sugar-cane.

The cause of this increase is to be found partly in the decline in the sugarcane area. The latter in 1840 covered no less than 41,223 acres in the two tahsils alone, while in 1878 it had dropped to 20,924 acres. The reasons assigned for this important change were that sugarcane is a delicate crop to handle, occupies the ground for a long time and requires a large initial outlay, as well as constant weeding and irrigation. If the crop fails the loss to the cultivator is very heavy; and if it succeeds the gain is certainly large, but not so great

in proportion as in old days, when the price of grain was low. Sugarcane has been replaced to some extent by rice, and also by *juar*, maize, and other crops which give good returns and involve but little expenditure. The reduction in the area has continued since 1878, but not in the same degree, and it now shows a slight tendency to increase. The average for the last five years was 20,677 acres or 7·1 per cent. of the *kharif*, this including 3,883 acres in Gangapur. The greater part is to be found in the Benares tahsil, where it averages 9·2 per cent. as compared with 8·3 per cent. in Chandauli. The highest proportion in any individual pargana is 12·4 in Pandrah, followed by 11 per cent. in the two Kaswars and 10·5 per cent. in Kol Aslah. Every pargana has a fair amount of cane cultivation, the lowest average being 2·3 per cent. in Mahwari. Sugarcane is grown in almost all soils, the most important consideration being facilities for irrigating the crop. It is sown between February and the middle of April and, in the lighter soils, is ready to cut in December, though in the richer lands it is left in the ground till January or February. A certain amount of sugarcane is produced in the *tari* tracts along the Ganges and other rivers. Here it is planted in February, and although it becomes completely inundated it does not suffer from this cause so long as the tips of the leaves remain above the water. In such a case irrigation is unnecessary and the cane grows with great vigour, but it does not yield so much juice as that grown on the higher and artificially-watered land.

Maize.

The very rapid development of maize cultivation during recent years is a matter of considerable importance, for not only is the crop valuable in itself but, by reason of its early maturity, it tends to render the district more secure in the event of a deficient rainfall. In 1840 it covered only 4,017 acres, while forty years later it had risen to 5,338; for the five years ending in 1906 the average was 12,663 acres or 4·3 per cent. of the *kharif* cultivation, including 1,208 acres in Gangapur. Almost the whole of the remainder is to be found in the Benares tahsil, the total for Chandauli being no more than 714 acres half of which lies in pargana Barah. The proportion in the western tahsil is 8·3 per cent. and the crop is most extensively grown in Kol Aslah, Katchir and Pandrah. The best results are obtained

in the neighbourhood of Benares city, where it is grown by Koeris in the highly-manured land that adjoins old inhabited sites.

Other *kharif* crops.

The staples detailed above comprise altogether 81 per cent. of the *kharif*. The remainder consists principally in the coarser food-grains which are still grown to a very large extent, especially in the upland parganas with their lighter soils. The most common of these are the small millets known as *kodon*, *mandua*, *sanwan* and *kakun*. The two first cover on an average 3,607 acres: but there are no detailed returns for the others, which occupy a much larger area. Some 4,900 acres are taken up by the autumn pulses, *urd*, *mung* and *moth*, and 4,500 acres by the various garden crops. The latter are principally grown in the neighbourhood of Benares for the supply of the city markets, their cultivation being mostly in the hands of Koeris. Of the non-food crops the only one of any importance is *sanai* or hemp, which is very largely grown in the Benares tahsil and Gangapur and averages 13,845 acres. The crop is commonly sown on land intended for sugarcane in the following year, and its fibre forms a valuable article of export. No cotton is grown in the district and very little indigo is produced, the average area of the latter sown for the last five years being only 103 acres. This crop was unknown in Benares at the time of the permanent settlement; but the industry was afterwards developed by European agencies, and in 1840 there were 4,785 acres under indigo in the Benares and Chandauli tahsils, the largest area being in pargana Jalhupur. The chief factory was that at Bela on the road to Chandwak in pargana Katehir, but the business declined and the enterprise was practically abandoned. By 1878 the area under indigo had dropped to 1,245 acres; a slight improvement was observed when the Bela factory was reopened by Mr. Tresham in 1880, but the recovery proved merely temporary and now there is not a factory of any note in the district.

Rabi crops.

The chief feature of the *rabi* crops is their general inferiority. The more valuable staples occupy but a humble position, and the bulk of the harvest consists in barley, gram and peas, either sown alone or in combination. The practice of mixing crops has always prevailed in Benares and betokens a poor

standard of husbandry : it apparently owes its origin to the idea that if one crop fails the others may succeed. The returns of 1840 show, it is true, a very small proportion of mixed crops, but this arose from the practice of entering the predominating staples as the sole crop in a field.

Barley. Throughout the district barley is the chief product of the *rabi* harvest, and when sown by itself it covers on an average 91,745 acres or 32·3 per cent. of the *rabi* area. The latter figure rises to 44·6 in the Benares tahsil and 46·7 in Gangapur, whereas in Chandauli it is no more than 17·4 per cent., as in that subdivision barley is more usually found in combination with gram. In Katehir and Sultanipur more than half the area is under barley, while the lowest proportion of barley sown alone is to be found in Narwan.

Wheat and gram. Barley is but seldom mixed with wheat, the average under this head amounting to 6,492 acres only or 2·3 per cent. of the harvest. Pure wheat is grown in 28,193 acres, or 9·9 per cent., and in this respect there is but little difference between the various parganas save that the crop is less frequently seen in the highter lands of Barah, Mahwari, Mawai and Jalhupur. There has been a slight increase in this staple since the last revision of records, but the extension of the wheat area is far from commensurate with the spread of cultivation. Both wheat and barley are frequently mixed with gram, which alone and in combination covers 69,718 acres or 24·5 per cent. of the *rabi*. The proportion is highest in the Chandauli tahsil, where it amounts to 34·1 per cent., pargana Barah taking the lead with no less than 58·8 followed by Narwan with 46·8 per cent. Gram is frequently sown in succession to rice, and is therefore common in the clay tracts; but it also yields good returns in the lighter soils, as those of Jalhupur and Dehat Amanat.

Peas. Peas constitute an important crop in this district, as is the case throughout the eastern divisions of the provinces. Further west, where the climate is colder and frosts are liable to occur, peas are seldom to be seen ; but here they do well and form an important item in the diet of the poorer classes. On an average 50,476 acres are under this crop, representing 17·7 per cent. of the *rabi* area : they are to be found in both the loam and the clay

soils and are especially popular in the Chandauli tahsil, excepting pargana Narwan. The immense extension of the area under peas, which has risen to its present figure from 18,418 acres in 1878, indicates that the crop is generally sown in *dofasli* land after the rice harvest: it requires little attention, and is fairly profitable.

Other crops.

The above staples comprise almost the whole of the *rabi* in the parganas of the Benares tahsil, but in Chandauli there are considerable areas under poppy, linseed and *masur*. Poppy cultivation averages 4,679 acres, or 1·7 per cent. of the harvest; but of this no less than 4,104 acres are found in Chandauli, especially in the eastern parganas. The total in 1840 was 1,951 and at the last revision 3,217 acres, so that this valuable crop has made considerable progress of late years. Linseed averages 3,573 acres of which only 688 acres are in the Benares and Gangapur tahsils, by far the greatest area being in pargana Dhus. Though the total has increased largely since 1878 it has never approached the figure of 1840, when 7,174 acres were under this crop. The area under *masur* is about 3,300 acres, of which almost the whole is to be found in Chandauli and particularly pargana Narwan. In the same tahsil the small pea known as *kesari* is extensively cultivated, as in the neighbouring parganas of Mirzapur. This *kesari*, which requires no attention, being sown broadcast with the rice and left to grow alone when the latter is reaped, is very generally used as a food-grain although its deleterious effects are well-known. As already mentioned it seems to produce in human beings as well as in animals a kind of paralysis, though it is said that its evil results are avoided or mitigated by mixing it with other food. Owing to its cheapness it is largely used in payment of wages to field labourers. Mention may also be made of garden crops and vegetables, which are grown in all parganas to the extent of some 1,600 acres; they are mainly potatoes, which were introduced into the district by Jonathan Duncan and have long attained general popularity.

Zaid crops.

The *zaid* or intermediate harvest is of little moment in this district, as the average area is but 1,322 acres. Nearly half of this is to be found in Dehat Amanat, and most of the remainder in Jalhupur and Rahlupur. The products are either vegetables

or melons, the latter being grown in the sandy bed of the Ganges. They are planted in small pits dug in the sand, in places where the layer is shallow and an underlying stratum of clay can be easily reached. Owing to the natural moisture of the ground irrigation is seldom required, and the fruit, for which there is always a strong demand, often attains considerable excellence.

Irrigation.

On the whole the district is well supplied with means of irrigation and few tracts suffer constantly from a deficiency of water, though many parts depend principally on the rainfall and have no means of supplementing natural sources. Such are the *karail* areas in Narwan and elsewhere, and the strips of light and sandy soil that mark the high banks of the rivers. Irrigation also depends largely on the character of the sources from which it is obtained. In several parts reliance is placed mainly on the *jhils* and natural reservoirs, which are apt to fail just when their services are most in demand. Wells are the most secure of all sources and fortunately these can be made in most places, though sometimes their construction is rendered difficult by reason of the nature of the subsoil or the great depth to which the shaft has to be sunk before water is found. The returns of irrigation show that in 1840 the area recorded as irrigated was 214,233 acres, or 53·7 per cent. of the cultivation, in the Benares and Gangapur tahsils; but it seems probable that this represented the irrigable land rather than that actually watered. The second survey shows a total of 181,468 acres for the same area, this being equivalent to 43·7 per cent. of the land under tillage. A more satisfactory idea is to be derived from the returns of a series of years. From 1887 to 1896 the average area irrigated was 126,377 acres, or 30·4 per cent. of the net cultivation, the highest figure being 36·3 per cent. in 1890-91 and the lowest 22·3 per cent. in 1894-95, a year of unusually heavy rainfall. For the ensuing decade, from 1897 to 1906, the average was much higher, amounting to 147,092 acres or 33·2 per cent., the maximum being 38·8 per cent. in 1899-1900 when the rainfall was very deficient. These figures do not refer to the whole district, and if the Gangapur tahsil be included we obtain an average for the last five years of 174,092 acres irrigated, this being equivalent to 36·7 per cent. of the total area under cultivation. This also represents 61 per cent. of the area

tilled for the *rabi* harvest; for though several of the *kharif* crops, and especially rice, are frequently irrigated they are not as a rule included in the returns of irrigation. On the whole it may therefore be said that, when required, at least two-thirds of the *rabi* can obtain irrigation, so that this harvest at any rate is satisfactorily secured against the effects of drought. The proportion of course varies widely in different parganas of the district. In the country west of the Ganges it is close on 50 per cent. of the net cultivation except in the more sandy tracts of Jalhupur and Dehat Amanat, where it averages 21·3 and 34·9 per cent., respectively. The figures for the Chandauli tahsil are generally lower excepting pargana Barhwal, which is as well irrigated as any part of the district. Dhus, Mahwari and Majhwar have fair facilities for artificial watering; but in Barah, with its light soil and low water-level, the proportion drops to 15 per cent. and in Narwan it is less than 8 per cent., as in that pargana the prevalence of *karail* renders irrigation almost impossible.

Sources of supply.

Very much depends on the sources from which irrigation is derived, and in this respect a very remarkable improvement has been achieved of late years. Formerly almost the whole of the irrigation was obtained from *jhils*, tanks, ponds and embankments, so that the area watered varied widely with the nature of the season. There are no detailed figures for 1840; but at that time the use of wells was far from general, and their development has been one of the most striking features of late years. Between 1887 and 1896 the well-irrigated area averaged 79·6 per cent. of the whole: and in the next ten years it was 81·4 per cent., almost all the remainder being derived from tanks and *jhils* and a very small proportion from the rivers and streams. In the Benares and Gangapur tahsils wells constitute almost the sole source of supply, and tanks are only utilized to a noticeable extent in the Sheopur and Dehat Amanat parganas. In Chandauli the ratios vary: in Barah, Majhwar and Narwan over 80 per cent. of the irrigation is obtained from wells. In Ralhupur, Mawai and Mahwari wells still predominate, but to no marked degree; while in Barhwal and Dhus they are comparatively scarce and two-thirds of the area irrigated is watered from tanks. These figures also serve to emphasise the precarious nature of the eastern tahsil,

which is sadly lacking in resources to meet the contingency of a deficient rainfall.

Wells. The most important factor in the construction of wells is the depth of the water-level below the surface. This varies from place to place, but the general average is between 35 and 45 feet. All along the Ganges on either bank the depth is much greater and water is seldom found at less than 60 feet, while as a rule the subsoil in these parts is of a sandy nature, rendering the work of construction tedious and difficult if not actually impossible. Further inland the level of the subterranean water rises as that of the surface sinks. Thus, while the former is about 45 feet in most parts of Sheopur, Katehir and Kaswar it is no more than 30 feet in the lowlying parts of the Benares tahsil, and is even less in the north of Athganwan and the clay lands of Kol Aslah and Pandrah. Similarly in Chandauli the depth of wells along the Ganges is very great; but it decreases towards the interior to 35 feet or thereabout, while it is only 30 feet in the eastern portions of Mahwari and in the *karail* tract of Narwan. Owing to the loose and friable nature of the underlying strata in most parts the wells in this district are mainly of the masonry type, and there is a constant tendency to substitute such wells for the unprotected shafts which are only intended to last for a short time. In 1906 no fewer than 12,710 brick-lined wells were in use for the purposes of irrigation as compared with 2,737 of the earthen type, the latter being found principally in the parganas of Katehir, Sheopur, Jalhupur and Ralhupur. Altogether there has been an increase of about 1,350 masonry wells during the past ten years, while those of the unlined variety have remained stationary or shown a small decrease. The cost of sinking a well depends on the depth, ranging from Rs. 200 to Rs. 500, though the latter is an unusual figure. Wells are ordinarlly worked by bullocks, the water being brought up in the large leathern bucket known as the *pur* or *charas*; very often two or more pairs of oxen are to be seen working simultaneously at the same well.

Other sources. The other sources of irrigation call for no special comment. There is a number of great fine artificial tanks, though these are not usually employed for this purpose, and

water for the fields is more usually derived from natural reservoirs. Occasionally it is stored by means of dams and thus passed directly into the fields along small excavated channels, but more frequently it is raised by the ordinary swing-baskets, the number of lifts depending on the height of the fields above the surface of the water. The larger rivers are not utilized for irrigation to any appreciable extent, but small areas are watered from the minor streams such as the Nand in Katehir and Kol Aslah, and the Garai, Chandraprabha and Lambuia in Dhus, Majhwar and Narwan, respectively, the Garai supplying a rough but fairly extensive system of channels.

Early famines.

Fortunately the district does not suffer often or severely from the effects of drought, and the record of famines and scarcities is neither long nor grievous. Distress must of course occur in the event of abnormally high prices, especially in the city with its large industrial population. High prices benefit the cultivators whose gains are merely enhanced so long as their own fields are not affected; but the case is very different with the general labourers, the small artizans and those in receipt of a low fixed wage. That these classes have experienced the pangs of scarcity on several occasions is undoubted, but there is little information as to the nature of such visitations in early years. It seems probable that the general famine of 1631 was felt in Benares, as it is said to have extended not only to all India but the whole of Asia: the stock of grain was exhausted, and when money was useless the mortality must have been enormous. The drought of 1661 presumably left Benares unscathed, as Aurangzeb was able to import large supplies of corn from Bengal and Bihar for the starving inhabitants of Dehli and the upper Doab. In 1770, however, the district was not so fortunate. Then the centre of distress was at Patna, and all along the Ganges prices rose to an unprecedented height; the harvests were not so bad in the direction of Allahabad, but the dearness of food-grains caused an epidemic of lawlessness and crime—a sure proof that the countryfolk were starving.

Famine of 1783.

When the next great famine occurred in 1783, long to be remembered as the *chalisa* year, Benares was under British control and the records become more explicit. The country was then impoverished by the long-continued rapacity of the revenue

officials, and the people were reduced to the most abject state of misery. Thousands flocked through Benares on their way eastwards into Bihar, and this only served to increase the general distress. All duties were removed on the transit of corn, and the Resident was instructed to give as much monetary relief as the depleted state of the funds would permit. The prices of grain were enormous: in Bengal wheat was selling at ten *sers*, on the most favourable estimate, while further west it was far dearer. Nothing is known, however, as to the nature and extent of the assistance afforded in this famine, which was the worst the district had ever experienced; nor is it possible even to guess at the resultant mortality. The Benares records are silent on the subject, save that it is stated that stringent measures were adopted towards the grain merchants so as to prevent any artificial inflation of prices; but probably the stocks were too low to admit of such operations on any large scale.

Scarcity of 1803.

The famine of 1803-04 left Benares almost unscathed. The *kharif* of 1803 was very indifferent, and prices rose in consequence: in September the situation caused general anxiety, and the Resident was directed to make liberal advances for irrigation works; but a good fall of rain occurred in October, and this saved a portion of the rice and enabled most of the *rabi* area to be ploughed and sown. In order to mitigate the distress caused by the dearness of provisions the exportation of grain from Bengal was encouraged and substantial bounties were paid on such supplies, the inland customs duties being suspended for the time. The revenue in Benares appears to have been collected without difficulty, and no remissions were found necessary.

Famine of 1837.

Prices were again high in Benares in 1813 and 1819, but no actual famine resulted. In the latter year wheat was selling at 21 *sers* and this was considered quite an unusual rate, the reason assigned being that the low state of the Ganges prevented the passage of large boats up the river. Matters were far worse in the neighbouring district of Jaunpur, where wheat was twice as dear, so that probably the northern parganas of this district suffered to some extent. The drought of 1825 did not affect the eastern divisions, nor did the Bundelkhand famine of 1833; but that of 1837-38 was much more extensive, and made its influence

felt throughout the north of India. The rains failed almost completely, though once again Benares was fortunate in comparison with other parts. Prices were abnormally high, and this necessarily meant distress; but whereas the *kharif* was poor, especially as regards the rice crop, the ensuing *rabi* was almost up to the average. No relief works were undertaken and the remissions of revenue aggregated only Rs. 394, while the balances outstanding in the two years were no more than Rs. 8,472. The construction of the grand trunk road was then in progress, and afforded employment to a large number of labourers who would otherwise have had no means of support; but this project had been sanctioned long before, and the work was not primarily connected with famine relief.

In 1860-61 there was great scarcity in the western districts; but its influence on Benares was barely appreciable, though prices were now much higher than in former days: and it seems that the cultivators profited largely by the state of the market. In 1868 the *kharif* crops failed in many parts of the district, and though a more extensive calamity was averted by heavy rain in September the outturn was poor and was mainly confined to the late rice, which was saved by the strenuous efforts on the part of the cultivators in making wells and using the available water in the *jhils*. The ensuing *rabi* was sown in a reduced area, and the produce was between one-half and two-thirds of the normal; but distress was caused principally by the high prices prevailing, and especially among the poorer inhabitants of the city. Relief was consequently found necessary in August 1869, and poorhouses were opened for the destitute on the 11th of that month. These were maintained till the 11th of November, and during that period the average attendance was 1,319 persons daily, the largest being 2,340 in the second week of September. The total cost was only Rs. 4,790, and as a much larger amount had been collected from various sources the balance was either devoted to the blind asylum at Sikraul or else invested for future emergencies. No relief works were required in the rural areas, which fared infinitely better than the adjoining district of Mirzapur.

Famine of 1868.

The Bengal famine of 1874 was felt to a slight extent in Benares, especially in the eastern parganas of the Chandauli

Famine of 1878.

tahsil; but it never could be described as a severe scarcity, not even in pargana Narwan, and no relief was required. In 1878 again nothing worse was experienced than the pressure of high prices which was felt in some acuteness by the poorer classes in the city, though the chief sufferers were beggars and others who had left their homes with the hope of finding food in Benares or to die on the banks of the sacred river. The distress was greatest in June and the two following months, and on the 28th of June a relief work was started on the Benia tank : this remained open till the 30th of September and afforded employment to 12,904 persons, counted by daily units. The permanent charitable institution known as Kali Shankar's asylum was fully utilized; while a special poorhouse was kept open from the 5th of July to the end of August and another was started at Chandauli on the 1st of August, closing on the 14th of September. The aggregate attendance at these two poorhouses was 6,318 in July, 9,951 in August and 588 in September. Relief was further afforded by private charity, which was dispensed chiefly to Brahmans and religious mendicants, and also to poor but respectable women in their homes. No works were opened in the district, nor was any portion of the cost of relief borne by Government.

Famine of 1897.

Benares fared moderately well in the next famine, which was caused by the deficiency and the premature cessation of the monsoon in 1896. The *kharif* harvest failed generally and almost all the rice was lost, the other crops yielding somewhat more than one-third of the normal. The ensuing *rabi* was better, owing to the protection afforded by wells, and eventually between half and two-thirds of the average outturn was secured. One-third of the *kharif* revenue was suspended, but, apart from this, little assistance was required in the district, and the relief works attracted but few labourers. The city population, however, suffered considerably, as must inevitably happen when prices rise to famine level and when trade is dull. Much was done in the way of private charity, while some Rs. 28,000 were expended by the charitable relief association in addition to the sums devoted by Government towards the maintenance of the poorhouses. A portion of the money, amounting to Rs. 6,869, was raised locally and the rest contributed by the central committee. The relief

took the form of money doles, to the extent of Rs. 18,710, to the respectable poor; gifts of clothing to paupers, costing Rs. 1,936; and advances to the weavers for making cloth, which was afterwards purchased for distribution in the city and elsewhere. The weavers were among the first to feel the pinch of scarcity, and on the 15th of September 1896 they made an organised demonstration, complaining against municipal taxation and the octroi duty: they were informed that their demands could not be complied with, but that relief would be afforded them should the necessity arise. A local relief committee was formed in October, for distributing charity in the city, which was divided into circles, each of these being entrusted to a sub-committee. The Kali Shankar asylum was temporarily extended, and two poorhouses were opened—at Rajghat and Chauka-ghat—while later on a third was started at Purana-pul. These were managed by the municipality, and remained open till October 1897. A similar institution was maintained by the Maharaja of Benares at Kamachha from December 1896 to the middle of April in the following year. The distress in the district vanished with the advent of the rains. It had never been acute, owing largely to the practice of paying labourers in kind; but in the city it lasted longer as prices continued at an unheard-of level till after the *kharif* harvest, so that relief did not finally cease before the end of November.

Prices.

Among the many extant records dealing with the administration of Benares in early days there are unfortunately few which refer to the prices of food-grains then current. The rates prevailing during the first half of the nineteenth century probably differed but little from those ruling in other parts of the United Provinces, but the only safe assertion is that they were immeasurably lower than those at present obtained. It was nothing unusual for wheat to sell at one maund to the rupee, while barley and gram were not unfrequently half as cheap again. In 1803 the price of gram in April and May was 60 *sers* and that of wheat 50 *sers* to the rupee; and a rise to 30 and 26 *sers*, respectively, in the following September caused great distress. In November 1820 wheat was selling for 29 *sers*, gram at 31 and barley at 42 *sers*; while again in June 1835 the rates were 31 *sers* for wheat, 23 for gram and 42 for barley. In both years the price of a

sheep is entered as eight annas. The change of values was effected gradually and resulted from various economic causes, foremost among which were the decline in the value of money and the general development of trade. Annual returns of bazar prices are extant from 1861 onwards, and a fair idea of present tendencies may be gained from a consideration of the average prices at successive periods. Generally it may be noted that the principal food-grains are slightly more dear in Benares than in these provinces as a whole, especially in the case of wheat, barley and *bajra*, and in a less degree of gram; while on the other hand common rice is somewhat cheaper, as is the case throughout the eastern districts where this crop is more extensively grown. It appears from the returns that the first five years were a period of comparative cheapness, but in the second half of the decade they rose to a marked extent as the result of famine and unfavourable seasons. From 1861 to 1870 the averages were 14·5 *sers* to the rupee for rice, 16·5 for wheat, 22·4 for barley, 21·9 for *bajra* and 19·6 *sers* for gram. In the next five years the rates remained abnormally high, owing partly to the floods of 1871 and the Bengal famine of 1874; but the tension appears to have relaxed subsequently, and in spite of the famine in 1877-78 the average continued to be distinctly low. For the whole ten years ending in 1880 the rates were 14·66 *sers* of rice, 16·07 of wheat, 21·9 of barley, 19·6 of *bajra* and 18·8 *sers* of gram; so that the general tendency to rise was not as yet very distinctly marked. From 1881 to 1885 the harvests were plentiful throughout the provinces and prices attained a lower level than at any time since the Mutiny. This is the more remarkable, as from 1886 onwards a very decided change took place: all over northern India prices went up with a rush, and that in spite of good seasons. The rise was due, it would seem, to the rapid fall in the price of silver, coinciding with a sudden and extensive development of foreign trade, which not only increased the value of agricultural produce but at the same time, owing to the immensely improved means of communication, brought about a far more general equalization of prices in the different trade centres than had hitherto been experienced. The decade was therefore a period of extremes, but as the upward tendency exerted itself only at the end the averages were lower than those

of the past twenty years. Rice fetched 16·26 *sers* to the rupee, wheat 16·64, barley 23, *bajra* 22·24 and gram 22·3 *sers*. Between 1891 and 1900 came a series of seasons in which the conditions were most unfavourable. The period opened with a succession of extraordinarily wet years, which resulted in widespread deterioration: and on the top of this came one of the worst famines on record, which sent prices up to an unexampled height. Although Benares almost escaped this calamity the effects of the visitation in other parts were faithfully reflected in the local markets, while at the same time the general economic tendencies were no less forcible than before. The average prices speak for themselves: rice had risen to 11·07 *sers*, wheat to 12·72, barley to 16·79, *bajra* to 15·52 and gram to 16·78 *sers*. Matters improved rapidly towards the close of the century, and from 1899 onwards the harvests were of unusual excellence. This necessarily brought relief, and prices fell generally. The average for the five years ending in 1906 were 11·39 *sers* for rice, 13·58 for wheat, 19·24 for barley, 20·14 for *bajra* and 18·71 *sers* for gram. How far these are to be considered as normal it is impossible to state. Better harvests could never be expected for a period of equal duration, and anything below a full outturn causes an immediate rise in prices. In most districts, however, the rates have fallen to the level of those prevailing between 1886 and 1890; and if a similar decline has not been observed in Benares it is probably owing to the fact the local supply is no longer adequate to meet the demand, and that prices are unduly high in the city by reason of the necessity of importing foodstuffs from a considerable distance.

Wages.

The rates of wages depend partly on prices and partly on the state of the labour market. That they have risen generally during late years cannot be denied, but it is impossible to say how far this rise is due to the greater dearness of food-grains. The largest wage-earning class is that of agricultural labourers, and these are paid not in money but by a daily allowance of grain, so that the rate is unaffected by the value of the amount received. In a few cases payment is made in cash, and here the remuneration is certainly greater than before: in 1906 the monthly rate for an able-bodied man was Rs. 4-3-6 while five years previously it was only Rs. 3-12-0, this having been the customary rate prevalent

for a long period. A more striking rise has occurred in the wages of artizans, which now average Rs. 7-8-0 as compared with Rs. 5-10-0 five years ago; but skilled craftsmen receive very much more than this, though their earnings in most trades are paid by piece-work. Little reliance can be placed on the periodical returns of wages prepared up to 1906; but on the whole it appears that during the past fifty years the rise has ranged from 20 to 40 per cent., so that the increase in the rate of hire has to that extent been synchronous with the enhancement of the cost of living. Otherwise there would have been a deterioration in the general condition of the labouring classes, whereas not only is no such retrogression visible but it is an undisputed fact that their general prosperity has materially improved. A few records of current wages in early days are still extant. In 1809 coolies and labourers received five pice daily, the pice being calculated at the rate of 46½ to the rupee; women three pice, bhishtis 7½ pice and carpenters Rs. 8 per mensem. For the next year the rate for coolies was Rs. 2-8-0 per mensem, and that for bhishtis Rs. 4: the difference between these and the present scale of wages is very marked; but the greater cheapness of those days must have rendered the position of the wage-earning classes very little, if at all, inferior to that they now enjoy.

Interest.

The prevailing rates of interest are much the same to-day as they were in the time of Jonathan Duncan. The records of 1795 show the rates then in vogue for loans of different descriptions, and these have changed but little. Then, as now, cultivators borrowed grain for seed on condition of repaying the principal as well as one-half or one-fourth of the amount at harvest, these terms being known as *derhi* or *siwai* respectively. For cash loans the usual rate was *adhanni*, or half an anna per rupee per mensem, while in the city the *ugahi* form prevailed; this was calculated at 48 per cent. per annum, the repayment of a loan of ten rupees being effected by 12½ monthly payments of one rupee each. This is not often met with at the present time though much depends on the personal credit of the borrower, small loans being sometimes contracted on personal security only at 18 per cent. or even less. The rate is lower when articles are pledged, and varies from 12 to 15 per cent. per annum, while in

large transactions of a similar nature it occasionally drops to six per cent. The latter rate is commonly adopted in the case of loans to merchants and traders, while between bankers the interest is still lower, though here again credit is the most important factor.

Banks. Benares possesses many banking establishments. The chief is the branch of the Bank of Bengal, which takes the place of a local treasury. There is also the Benares Bank, a flourishing concern of more recent origin. The others are private firms, and none of them is registered as a joint-stock company; none the less, their business is very extensive, and there are several with branches at Calcutta and other commercial centres. In the palmy days of Benares many large fortunes were accumulated, so that there is a good deal of money in the place: and this is most easily and profitably employed in money-lending. The Bank of Bengal established an agency in Benares in 1825, the first agent being Mr. Prinsep, the Assay Master; but a regular branch was not opened till 1862, from which time the Government treasury balances have been kept there. The present handsome buildings were first occupied in 1894. A Benares bank was started in 1844, but its career was short-lived, as the concern failed in 1850. The existing Benares Bank, Limited, was founded in 1905 with a capital of ten lakhs by the principal merchants of the city. It is a prosperous institution, and is already paying a satisfactory dividend. Several of the leading native firms are of sufficient status and importance to deserve separate mention. That of Sitaram Naik Daja Kalia belongs to a Maratha family which came from Nagpur and Berar: the business is a large one, the profits exceeding Rs. 10,000 per annum, and extends into Shahabad, Nagpur and Cuttack. The firm is called by the name of the present owner. That of Sitaram Keshoram is now owned by Babu Brij Mohan Das and his cousins, who belong to a family from Jhind, where they held the hereditary office of *kanungo*, and many of them rose to high office. The Benares branch came in the train of the ex-royal family of Dehli, with which it still maintains its connection. The present owner is an honorary magistrate, while another member of the family is the Government treasurer. Another

well known firm is that of the Mittar family, which has extensive dealings with the Bengali community and is descended from Gobindram Mittar, a landowner of Gobindpur, the present site of Fort William, who was appointed deputy *faujdar* of Calcutta shortly after its foundation. His grandson, Ananda moya, settled in Benares, where he died in 1819 after acquiring much wealth and a prominent position. His son gave as a free gift to Government part of the land for the grand trunk road, and his grandsons proved their loyalty in 1857 by affording assistance in money and supplies. Babu Gurudas Mittar, the elder brother, received a *khilat* in recognition of his services, and other distinctions, among them the medal given at the Imperial Assemblage at Dehli in 1877. The brothers were noted for their public spirit and charitable works and the family has maintained its reputation, the present heads, Babu Mokshada Das and his cousin, Babu Kali Das, being honorary magistrates and members of the municipal board. The firm of Madhuban Das Dwarka Das is represented by Babu Sham Das, who owns much land in this district, Jaunpur and other parts of the division. His family came from Ahmadabad about two centuries ago, the business being started by Motiram Girdhar Das, and afterwards named after the latter's grandsons, great-uncles of the present owner. This house again has been celebrated for its public spirit, and the *dharamsala* at Rameshwar and other buildings owe their origin to them. The firm of Babu Brij Bhukhan Das was started by Bulaki Das and Debi Prasad, residents of Allahabad, and is now owned by four of their sons and grandsons who are connected by marriage with most of the leading Benares families. The annual profits are estimated at over Rs. 17,000, and the best known representatives are Babus Baidnath Das and Gopal Das. A very wealthy firm is that of Beni Ram Madho Ram, now owned by Rao Gopal Das and his brothers, whose profits exceed Rs. 20,000 per annum. The family came from Gujarat, and several members did good service in Oudh and under the British Government. A maternal ancestor was Pandit Beni Ram who was Diwan to the Bhonslas of Nagpur and saved the life of Warren Hastings in his flight from Benares. In return he obtained a *agir* of Rs. 25,000 in 1783, afterwards commuted to

a pension of Rs. 5,000. This is still enjoyed by his descendants, who also possess a portrait of Warren Hastings presented by himself. Other notable firms include those of Lochi Ram Gopinath, owned by Babu Balbhaddar Das, better known perhaps for its dealings in silk and other costly fabrics; of Gopal Das Nannu Mal, one member of which is the chaudhri of the kincob merchants; of Gokul Prasad, a comparatively new concern, owned by Babu Batuk Prasad, a Khattri by caste; of Chunni Lal Silhet, treasurer to the Maharaja of Benares; and of Lalji Gopal Das, owned by Babu Parsotam Das Rustogi. There are four or five other large bankers, who are also considerable landowners in the district and who will be mentioned in connection with the leading proprietors.

Village banks.

The introduction of village banks dates from August 1901, when two such institutions were opened at Balapur in tahsil Benares and at Singhitali in Chandauli. They were financed by the proprietor, the Hon'ble Munshi Madho Lal, who advanced Rs. 1,420 in the case of the former and Rs. 500 for the latter at 4 per cent. per annum. These banks are still working; but as they are practically under the control of the *zamindar*, and are managed by supervisors who are not of the agricultural class, they cannot properly be described as co-operative credit societies and are therefore not qualified to be registered under Act X of 1904. None of the agriculturists would accept the responsibility of management, nor were they competent to keep the accounts. The same remark applies to the bank of the Maharaja of Benares at Marwadih in pargana Dehat Amanat, which was started in May 1902 with an advance of Rs. 400 at 4 per cent., and was managed till its dissolution in 1908 by the *thekadar* of Marwadih and other villages. A scheme has recently been set on foot for establishing a central bank at Benares, to which village banks are to be affiliated. The project assumed a definite form at a meeting held on the 2nd of February 1907, when a large number of shares were taken up and a strong committee selected. The enterprise is styled the Kashi Co-operative Society, and has embarked on money-lending and general trading. Mention should also be made of the Benares silk-weavers' co-operative association, a most flourishing concern managed entirely by the Julahas.

Weights and measures.

The chief peculiarity in the standards commonly used in the district is connected with the measurement of area. In place of the usual *bigha* of 3,025 square yards, which is recognised in most districts, there is the *Dankini bigha* of 3,136 square yards called after Jonathan Duncan, the framer of the permanent settlement. This is a square of 56 yards, and is derived from a square of 20 *lathas* or measuring rods. Duncan found that one of the most tangible abuses in existence was that of varying the length of the *latha* to suit the purposes of the revenue collectors, and he therefore insisted on the adoption of a uniform rod of three *ilahi derahs* or yards of $33\frac{3}{5}$ inches, as fixed by the Emperor Akbar. This gives a *latha* of 8 feet $4\frac{4}{5}$ inches, and therefore 400 square *lathas* make 3,136 square yards. This *bigha* was used in 1840 at the revision of records and again in 1882, though the ordinary standard *bigha* was employed in the revenue surveys. In common practice the *latha* is supposed to be $5\frac{1}{2}$ times the length from a man's elbow to the tip of the middle finger, and from this a local *bigha*, known as *gain*, is derived, its area naturally enough varying from village to village. The *bigha* is divided into the usual 20 *biswas*, and the *biswa* into 20 *dhurs*, while further subdivisions occur in almost illimitable number and variety, as is also the case in Ghazipur. Measures of length are much the same as elsewhere: the cloth yard is divided into 16 *girahs*, and is equivalent to about 3 feet 5 inches. Weights vary from place to place and even in the different markets of the city. The Government *ser* of 80 *tolas* is perhaps the most common, but other well recognised standards include the *ser* of 82 *tolas*, probably derived from the old rupee of 176 grains, and the more ancient *ser* of 96 *tolas*, used chiefly in measuring flour or pulse. In early days considerable trouble was caused by the absence of any fixed standard of currency. The different rupees were gradually eliminated in favour of that known as the *Farrukhabadi*, which continued in general use till at least 1835. The copper coinage was a more difficult problem, and the old "dumpy" or Gorakhpuri pice, mere unstamped lumps of copper, were current in the bazars till quite recently.

Trade.

In the early days of British rule Benares was the chief trade centre of the province; but before long its position was challenged

both by Mirzapur and Ghazipur, which were fully as advantageously situated though they had not the prestige attaching to the capital. The rise of Mirzapur was due mainly to the influence of the Company the place being more convenient than Benares as a depôt for the trade with the Deccan though Benares continued to be the headquarters for the extensive business carried on with the dominions of the Nawab Wazir of Oudh. The Company being primarily a commercial venture it is only natural to find that trade occupies a very conspicuous position in the early records. The great obstacle to its development was the existence of tolls and transit dues of every conceivable form throughout the country. Such dues were forbidden in 1781, when it was laid down that they should be levied only at Benares, Mirzapur and Ghazipur ; but none the less trade continued to be burdened with a variety of internal tolls and exactions, partly at the regular custom houses but principally on the part of *amils, zamindars* and farmers. A great portion of Jonathan Duncan's fame arose from his successful efforts to put an end to this state of affairs, and his rules introduced in 1787 received the sanction of law under Regulation IV of 1795. By this it was stipulated in the settlement agreement, under pain of heavy penalties, that all tolls should be relinquished, *zamindari* dues abolished and no duties imposed save at the custom house. The collector of the district was afterwards placed in charge of the custom house, which stood originally near the present Prince of Wales hospital, and was moved in 1821 to Rajghat. Duncan also abolished the monopolies of lime and firewood for the city, which had hitherto been farmed. The first tariff was that laid down in Regulation III of 1795, and this was amended by Regulation X of 1801 and again by Regulation IX of 1810. Under the latter enactment the custom house was retained at Benares, with that at Mirzapur dependent on it; but in 1813 the position was reversed. The custom house was ultimately abolished in 1836 when internal tolls ceased to be collected, their place being taken by the external customs line in the south of Mirzapur where duties were levied only on goods from beyond the frontier. A relic of the old system is still to be seen in the toll-bar at Raja Talao on the grand trunk road, now used for a police outpost. The records show that the imports in

old days consisted mainly in piecegoods, cotton, sugar, indigo and Mirzapur stone, chiefly from the Benares province and Oudh, while the exports went principally to Oudh and the Deccan and comprised for the most part piecegoods of Bengal and grain. Special mention is made in 1833 of the importation of wood from Gorakhpur. The decline of Benares trade synchronizes with the decay of the river traffic. As communications improved the surrounding districts began to import direct, and this also involved the loss to the Benares bankers of a flourishing assurance business on cargoes. The process has been hastened of recent years by the octroi levied on imports to the city, so that places as near as Sheopur even purchase cloth direct from foreign markets. Similarly the exports for the rural area no longer pass through Benares: they comprise hemp fibre, sold as jute, oilseeds, hides, skins and bones for Calcutta, and sugar for the Punjab and Central Provinces. The exports from the city are consequently limited to the manufactures of the place, and the volume of trade is by no means large when the size of the population is considered. The bulk of the imports is consumed locally. They consist chiefly in foodstuffs, especially oil, *ghi*, and sugar the amount of which is unusually large as compared with other municipalities; oilseeds, cotton goods, building materials, brass and German silver, sheets from Calcutta and a fair quantity of gold and silver, which are worked up into jewellery by the Benares goldsmiths.

Manufactures.

Though Benares cannot be described as a manufacturing city, several of its arts and handicrafts have acquired a worldwide reputation and deserve special mention. The products are, however, mainly of the nature of luxuries, and those industries which supply the needs of the rural and urban population are of little note. Outside the city very few manufactures are to be found. The chief are cotton-weaving of a very ordinary description, pottery, glass, furniture, agricultural implements and the common requirements of village life.

Textile industries: cotton.

The principal manufactures of Benares come under the comprehensive categories of textile fabrics and work in metals. Of the former cotton-spinning and weaving, with their attendant processes, afford employment or support to the largest number of

persons, aggregating some thirteen thousand souls in the city and another ten thousand beyond the municipal boundaries. The output consists mainly of the coarser kinds of cloth; but both in the city and at Lohta, in pargana Dehat Amanat, some of the Julahas turn out fine muslins known as *tanzeb*, which are either plain or else adorned with stripes and floral patterns. Cotton dyeing is widely practised and cotton prints are produced to a considerable extent, but the execution cannot compare with that of Farrukhabad, Jafarganj and other centres of this industry.

Of far greater importance, though employing fewer workers, are the manufacture of silken fabrics and the cognate crafts. The factories, which are all situated in the city, provide a means of support for some twelve thousand persons, most of whom are Muhammadans, though the total includes a fair number of high-caste Hindus. The industry, which has been dealt with exhaustively by Mr. A. Yusuf Ali, I.C.S., has attained a considerable degree of differentiation: each factory has for instance its own designer, whose sole function is to prepare the patterns for the guidance of the weavers.* All the raw material is imported, and the origin of the silk trade at Benares seems to be due to the advantages of the place as a market consequent on the perpetual influx of pilgrims to the sacred city. The raw silk is obtained from Bengal, Central Asia and even China, the last being shipped to Bombay and thence transported by rail; it is of a yellow colour and fine quality. The Central Asian silk is known as *sangal*, and this is either *wardwani* or white or else *bushiri* or yellow. It comes from Samarkand and Bokhara, mainly through Amritsar; but the quantity thus obtained is smaller than was formerly the case, and the cost is enhanced by the necessity of sorting the threads, which are of varying thickness. That from Bengal includes both mulberry silk from Calcutta, Malda and Rampur Hat, and the coarser *tasar*, which is used for cheaper fabrics or where strength is specially desired. Of late years, too, Italian silk has been largely imported from Como and elsewhere, and is used for the well-known "Kashi silk" and similar fabrics. The silk is dyed in Benares, and the dyers of the place have long been celebrated for their skill.

Silk.

* *Vide* Monograph on Silk Fabrics, N.-W. P. and Oudh, 1899.

Many of them were induced by the Nawab Wazirs of Oudh to migrate to Lucknow, but the indigenous industry has been almost ruined by the introduction of aniline dyes from Europe, which have generally replaced the superior vegetable dyes of the country. The fabrics produced in Benares comprise every variety of silk except velvet, and range from the coarsest undyed *tasar* to the most elaborate brocades. The latter have obtained the widest celebrity, under the name of kincob or *kamkhwab*, and are exported not only to all parts of India, but also to Europe and America. They assume an infinite diversity of form and pattern, but the groundwork is invariably of strong silk, from three to seven layers of warp-threads being laid down. Sometimes this is entirely hidden by a second groundwork of gold or silver thread, over which is worked a floral or other pattern of gold or silver, as the case may be, or of coloured silk. If the pattern be omitted the result is plain cloth of gold or silver; but in simpler specimens the silk groundwork is allowed to appear, the pattern being woven in gold or silver thread, sometimes combined with silks of various colours. These patterns are often merely geometrical, but in other cases a floral design is selected, the effect in the more elaborate pieces closely resembling that of embroidery. These *kamkhwabs* are very heavy in texture, and are seldom used for garments. A lighter fabric, both in material and ornamentation is the *pot than* or *bafta* work, which in colouring and pattern differs but little from the former. Where the *kalabatun* work in gold or silver thread is omitted the brocade is known as *amru*, and this is much in demand among those who cannot afford the high prices demanded for kincob work. The distinction between the three kinds is more or less arbitrary, as they really shade off imperceptibly into one another and the nomenclature depends chiefly on the general effect. Mention should also be made of the *ahrawans* of Benares, which are silk gauzes on muslins of extremely fine texture with certain portions of the design in gold and silver thread. Many other kinds of silk fabrics are produced in the city, but these are less distinctive and in no way peculiar to the place. Some of them, such as *gulbadan*, *mashru* and *charkhana*, are called after their pattern; and others, such as satin, *girant* and gauze are distinguished by their texture.

There is also a considerable output of plain and flowered silks of every degree of fineness. The names also depend on the use for which the fabrics are designed, and this gives rise to a secondary classification. Many native garments never pass through the hands of a tailor, but are woven in the form in which they are to worn; and the Benares factories make every kind of such garments, several of which have obtained a special reputation. Such are the silk *dupattas*, worn over the head and shoulders: these are particularly fine, and are famous throughout India. Almost as well known are the *saris* and *dhotis*, notably of the superior variety called *pitambar*. The latter are usually of a pink or yellow colour, and are worn by Hindus on the occasion of festivals. There is also a considerable manufacture of fancy borders, usually done in bright floral patterns, for attaching to garments and caps in place of the border woven in the same piece.

Mixed fabrics.

Besides articles in pure silk the looms of Benares are noted for the production of mixtures of wool and cotton chiefly for the use of orthodox Musalmans, who are forbidden to wear garments of silk alone. The best known is styled *mashru*, meaning "permitted," though the term is commonly applied to the pattern rather than the material. This pattern somewhat resembles *gulbadan*, having the same wavy line across the breadth; but whereas in the latter the effect is obtained by manipulation of the weft threads, it results in *mashru* from tie-dyeing the threads of the warp in a peculiar fashion. Prior to dipping they are fastened together in skeins or bundles, and pieces of bark are tied round them at intervals equal to the breadth of the bark. The threads are then dyed, with the result that the body colour remains where they are covered with the bark: then, when they are attached to the loom, care is taken so to arrange them that the dyed spaces extend in a zig-zag line across the breadth. The work is done by men called *tanbandhas*, who earn about three annas daily for about ten hours of this most monotonous task: the skill displayed depends on the breadth of the bark strips, which are sometimes less than one-sixteenth of an inch wide.

Embroidery.

Closely connected with the art of the silk weaver is that of the embroiderer, a craft which affords employment to some two thousand workers. The embroidery is done partly in silk or

satin, but more commonly in gold and silver thread: the latter is as a rule too coarse and stiff to pass through the material, so that when this medium is adopted the work is of the description known as "laid." The designs and execution are often most artistic, but on the whole the achievements of the Benares broiderers are inferior to those of Lucknow and Agra. There is a large trade in velvet and other caps embroidered with silk or satin; but the more elaborate undertakings are chiefly made to order. The gold and silver thread supports an industry of its own, nearly two thousand persons being engaged in its manufacture. The genuine thread is made from pure silver, a thin bar being passed in succession through smaller and smaller holes in an iron plate till it is only one-twelfth of an inch in thickness. It is then drawn into fine wire by a wheel and axle apparatus, and finally flattened with a light hammer before being wound spirally round a strong silk thread. Gold thread is obtained by coating the wire with gold as it undergoes the final process of extension. Such thread is, however, used only for the best work. Adulteration by copper or even lead is frequently practised, while turmeric is often used to impart a brilliant colour to a thin coating of gold. In some cases, too, foreign thread of inferior quality, for the most part imported from Russia, is brought into play, but this is never used for the highest grades of weaving or embroidery. A more serious innovation is the growing import of high class gold thread from France, and especially Lyons, to the great detriment of the local industry.

Metal work.

Work in the precious metals is not confined to wire-drawing. There are many gold and silver smiths in the city who turn out silverware and jewellery of a fair order. The former is usually partly or wholly gilt, and a speciality of the place consists in the maces, known as *sota* and *asa*, which figure in state ceremonials. Damascening is sometimes done, but not to any great extent: and a more interesting handicraft is that of enamelling, which is still practised by the Sonars of the city. The art is almost wholly confined to the production of large patches of colour in imitation of jewels or as a setting to precious stones, the enamel giving the requisite ground colour while the design is produced with diamonds and other gems. The method adopted is that of

chasing a pattern and so providing depressions for the reception of the enamel; and the favourite colour is a brilliant red for which Benares is specially noted, the secret of its composition being most jealously guarded. But other tints are produced, and the enamel, when burnished, is translucent and rich in effect.

A wider fame has been gained by the brasswork of Benares. Brass. There are over six hundred factories in the city, the larger concerns employing twenty or more men; the owners are chiefly rich Banias or Kaseras, who supply the operatives with materials and tools. In most cases there is considerable differentiation of labour, casting, burnishing, engraving and polishing being done by different craftsmen. The skilled artizans command high wages, and are paid according to the amount of work done. The raw material is generally imported and the alloys made on the spot; the best makers religiously preserve the secret of the proportions of copper, zinc and other metals used to produce brass, and also of the fluxes, colouring matter and solders employed. Unhappily the brasswork of Benares has deteriorated with the growing demand for cheap ware, with the result that not only the execution of the designs but also the quality of the material have suffered. The writer has seen a cargo of brass trays being shipped for Benares at a port in the south of Wales, the articles only requiring to be lightly and hastily chased before being put upon the market as Benares brass. That made in the city is of fine quality and its distinctive feature is its rich golden hue, which is not surpassed in any other place in India. The work consists mainly in the production of the ordinary vessels required for Hindu domestic use and ceremonial observances; but these are the least striking in their workmanship and character. The specialities are idol casting, engraving and *repoussé* work, or *ubhar ka kam.* In casting idols the model is first wrought carefully in wax and resin; it is then encased in a strong mould of clay, which is heated so as to allow the wax to run out through a hole left for the purpose; and then the molten metal is introduced, the mould broken up and the casting trimmed and polished. Engraving is done on all manner of articles, which are first moulded into the required shape and burnished; the engraver traces the design with a chisel, filling up the open ground with

dots and spots produced by punching. The work is very light, and often little more than mere outline drawing: and the design is generally as commonplace as the execution is hasty and careless. It is certain that formerly much more skill was exhibited by the Benares engravers, and the decay of their art may be attributed partly to the influence of western ideas and partly to the ready sale which inferior brasswork finds at railway stations and similar places. The *repoussé* work is far more pleasing and artistic; but here again the desire for improvement has led to the abandonment of the fine old patterns for poor imitations of *swami* salver or Poona copper ware. The subject is usually a tray or salver, which is fixed in an inverted position on a block of sealing wax; the design is then marked out in ink, and is raised by means of a hammer with a long head rounded at the end. Elaborations are produced by punches, and the clear spaces are carefully levelled. The plate is now taken off the block and cleaned and undue elevations are corrected, and then it is replaced for the final work of sharpening the outline and obtaining the desired finish by means of a number of small tools. When this is done nothing remains but to burnish and polish for the last time. Such work is somewhat expensive, especially when copper or bell metal are introduced into the brass so as to vary the colour and produce the effect known as *Ganga-Jamna.* There is also a cheaper form in which the process is reversed, the figures being shown in bas-relief, only the groundwork being sunk. In connection with brass and metal work mention should be made of the manufactures of imitation jewellery in brass, and especially in the so-called German silver. This is of fairly recent origin, but has attained some importance; the articles made are sold principally in the local markets and but little is exported.

Other industries.

The remaining industries and manufactures of Benares are of a varied description, but of little importance. One more or less peculiar to the city is that of work in lac, which is either made into bangles or else applied to wooden articles, more especially to the well-known Benares toys. Usually the ornamentation is quite simple, the colour being either plain or applied in parallel bands; but sometimes the designs are more elaborate, and one or two makers produce toys of considerable artistic merit.

Another is work in feathers, which are most commonly those of the peacock made up into fans and similar articles. There is also a very fair trade in miscellaneous articles connected with Hindu worship, such as mats, beads, prayer-bags, ornaments for idols and the like, all of which are produced locally. Ivory carving is seldom practised, but there are several bone-workers in the city who turn out carved chessmen, penholders and the like; the demand is neither large nor constant, so that the craft is in danger of disappearance. Wood-carving is almost unknown, and the fine specimens to be seen at the Nepalese temple and elsewhere are not the work of local artists. The pottery of the city and district presents few peculiar features; but there is a certain amount of export trade in *huqqas*, *chilams*, inkpots and other useful articles. The clay is of the common variety, but a light grey kind known as *kandai* is also used for making tiles. The kiln for making the ordinary red pottery is the same as that in use elsewhere, while a smaller one, known as *kaur*, is employed for the more elaborate productions. Glazing, both metallic and vitreous, is known and practised, though the colours are few in number. Brick-making has been noticed already, and little need be said as to glass: the Manihars of the district turn out the usual bangles, and also resort to blowing glass from fragments of European bottles and the like. The products are principally lamp chimneys, but in one or two factories the forehead ornaments worn by women, and known as *tikli*, are made; they are obtained by blowing a large and very thin bubble and then breaking it into fragments, which are then shaped as required. The leather work is quite unimportant: it is confined to the production of the ordinary requirements of the population for agricultural and other uses, or else to the rough preparation of hides for export to Cawnpore or Lucknow.

Factories.

There are no large factories worked on European lines or engaging a great number of hands. Mention has been made in the preceding chapter of the brick works at Sheopur. Others comprise the three printing works known as the Bharat Jiwan Press, the Tara Printing Press company, and the Chandraprabha Press company, which together employ about 140 persons. In Benares there was in 1906 a steam ice factory with some 30 hands,

belonging to the Annapurna Ice Mills company, a limited liability enterprise of somewhat recent origin and a very brief career. The only other business that can be described as a factory is an iron foundry at Alinagar, where sugar mills and small castings are made: it is owned by some traders of the city.

Markets. The city of Benares is the only trade centre of any importance, but there are numerous local markets for the collection and distribution of agricultural produce and for the supply of the modest needs of the population in their vicinity. A list of all these bazars will be found in the appendix. In the great majority of instances such markets are merely collections of shops in which the ordinary supplies can be obtained on all occasions and which have no regular market days. The number of temporary markets, which are distinguished from the permanent bazars by the name of *penth* or *hat*, is unusually small, amounting to no more than ten in the whole district: they are usually located for the purposes of convenience on one or other of the main roads, and in most cases the gatherings take place twice in every week.

Fairs. Another list shows all the fairs that occur, both in the city and elsewhere. These assemblages are almost invariably of a purely religious character, and none, save that at Bharthi near Sakaldiha, has any commercial significance. The country fairs are usually small, and take place on the ordinary Hindu festivals such as the Ramnaumi, Ramlila, Sheoratri and Rathjatra. One or two are bathing fairs, such as those at Bahia and Gaura, which correspond in date with the Magh *mela* at Allahabad. Between these two places the Ganges takes a westward direction, the spot being known as *pachhim bahini* or west-flowing, and its waters have a special sanctity. The other large fairs are those along the course of the Panchkosi road, which is said to mark the circuit of the ancient Benares and is regularly traversed as an act of pilgrimage by visitors to the holy city. The space enclosed by the road is popularly considered as sacred as Benares itself, and it is noteworthy that all the shrines along its course are on the Benares side of the route. The road, which is altogether about fifty miles in length and is divided into five stages, begins at the Mankarnika ghat and leads south-west to

Kandwa on the Chunar road; thence to the temple of Bhimchandi Devi to the south of Raja Talao; thence northwards through Chaukhandi to Rameshwar on the Barna, which is crossed by an iron bridge; thence eastwards to the Pancho Pandava tank at Sheopur: thence to the Kapildhara tank and temple at Kotwa, near the junction of the Barna and Ganges; and thence back to the starting-place. The journey, which is supposed to remove any defilement that may have been contracted during the year, must be performed on foot, and must begin and end with bathing in the Ganges; while a similar ceremonial is observed at the commencement and conclusion of each stage. There is no special date for the pilgrimage, but the months of Aghan and Phagun are the most popular. During the latter the Sheoratri festival takes place, and not uncommonly the feat is performed of accomplishing the entire circuit in a single day. In any case the procedure is the same. On the last stage the pilgrims scatter grains of barley on the ground, in honour of Shiva, from the temple of Jau Binayak to that of Kharag Binayak near the old fort. The only Musalman gathering is at Marwadih, near Benares, in honour of a local saint named Taib Shah.

City fairs. The fairs at Benares itself are very numerous, and no single gathering has a position of any special predominance. At all seasons of the year pilgrims flock to the holy city to bathe in the waters of the Ganges and to visit the principal temples. The attendance at certain places is larger than usual at certain times, such as the occasions of the chief Hindu festivals or lunar and solar eclipses; but such unusual assemblages hardly merit the designation of fairs. As will be seen from the list, few of the fairs are very largely attended. An immense crowd congregates for bathing during an eclipse, but apart from such movable feasts the principal dates are those of the Ramlila, Dasehra, Ramnaumi and Sheoratri festivals. The Ramlila lasts for several days and its climax is the Bharat Milap, which is celebrated in many part of the city; the chief gathering is at Nati Imli, which is by ancient custom attended by the Maharaja in State. The most characteristic fair, perhaps, is that known as the Burhwa Mangal, which takes place on the first Tuesday after the Holi. It owes its origin, it is said, to the expiation that either Raja

Balwant Singh or else Chet Singh had to make to the Ganges for having caused the death of an innocent Brahman. The fair is held on the river and immense numbers of boats of every description are collected here and hired for the occasion, while those who cannot obtain a place in a vessel crowd the banks of the river. The boats proceed up-stream to the Durga-ghat, and there the passengers disembark and make their way to the temple of Durga, about a mile from the river. Returning thence they re-embark and on the morning of Wednesday reach Mankarnika. At one time the fair there ended, but now it continues for two days: on Thursday the boats again meet at the Assi ghat, the night being spent as before in music and dancing, and the next morning they cross the river to Ramnagar, where the fair is kept up till after dark. The Burhwa Mangal has much in common with the Holi, and is more of a general carnival than a religious gathering. Other fairs will be mentioned in the article on Benares city, when dealing with the localities with which they are specially connected.

Pilgrimages.

The subject of fairs raises that of pilgrimages to Benares generally, and this calls for some comment as it is of importance on account of both its religious and administrative aspects. Every pilgrim must do at least two things: he must bathe in the Ganges and he must visit the shrines of Shiva, the tutelary deity of the place. If time permits he should also visit the temples of Ganesh and Bhairon, the special guardians of the pilgrims, while other ceremonies depend on opportunity and circumstances. Thus if a parent has been lost, it is incumbent on him to offer the sacrificial cake on the bank of the Ganges; if he intends to visit Gaya, he must betake himself to the tanks of Pisach Mochan and Kapildhara; and every caste and every family has its own special customs to which strict adherence is indispensable. In all of these acts of worship an integral part is the presentation of offerings or the making of an oblation or sacrifice, and in every case the intervention of a Brahman is necessary, while apart from this the many strangers are clearly in need of guides.

The principal duty of a Brahman guide is to see that the offerings are duly made, to obtain for himself as much of them as possible, and to extort from the pilgrim as much as he can be persuaded to pay. Consequently the office is of some value,

and therefore it is desired by many. In old days there was a practical monopoly of conducting pilgrims in the hands of a certain class; each member had his group of clients, duly registered in his books, the attachment of families to priests and their descendants being hereditary, and the new comers, whose parents or ancestors had never been on pilgrimage, were the only subjects of dispute. These monopolists were the Gangaputras, who are considered to be the special priests of the Ganges at Benares, just as the Pragwals at Allahabad and the Gayawals at Gaya, and therefore claim a share in all but a few of the offerings made. The temples have always been beyond their sphere of influence, and no disputes have occurred between the Pandas or attendant priests and other Brahmans. Most of the temples were built by pious and wealthy persons, who entrusted the worship of the deity in whose honour they were erected to one or more Brahmans. This office, which conferred on the holders the entire management of the property and the administration of its income, soon became hereditary and transferable; the temples eventually were regarded and treated as any other kind of immovable property, and when disputes arose among the incumbents they were settled by the civil courts, while outsiders had practically no loophole for interference. The case of offerings made at the ghats and tanks is far different, and these have for years furnished a fertile source of dispute. The Gangaputras, on the ground that they have from time immemorial been the priests of all holy waters within the circuit of the Panchkosi, have at all times asserted their rights to offerings of any description made within those limits. The claim was first contested, as far as can be ascertained, in 1717, when the Panch Dravids, Maratha priests who migrated centuries ago to Benares to minister to the wants of pilgrims from the south and the west of India, claimed the offerings made by certain pilgrims of this description who had bathed at the Mankarnika Kund under their guidance. The case was decided by the Qazi of Muhammadabad, then the official name of Benares, and the claim of the Panch Dravids was admitted, after consulting not only certain *farmans* of Akbar and Shah Alam, who had remitted the poll-tax on pilgrims, but also a copper-plate

of the days of Anangpal. Two years later, however, the matter was compromised, and it was agreed that the Gangaputras alone should get the offerings, and that the breach of this arrangement should be punished by fine or imprisonment. The East India Company at first ordered all offerings to be paid into the treasury, but in 1803 expressly recognized the claims of the Gangaputras with regard to offerings made by pilgrims on the banks of the Ganges. In 1813, and again in 1820, the Gangaputras successfully established their rights against the Panch Dravids in the civil court; but in 1821 a fresh class of competitors arose in the Ghatias, who for years had established themselves on the steps of various ghats and tanks, where they had built wooden or stone platforms for the convenience of bathers. In these they had acquired prescriptive rights of ownership, both hereditable and transferable; and on the strength of this they laid claim to all offerings made at the Panchganga ghat. The Calcutta High Court, however, held that these belonged to the Gangaputras not only at Panchganga, but at all ghats from Assi to Barna. In 1829 the same people successfully resisted an attempt on the part of the Panch Dravids to get hold of Pisach Mochan and other tanks, as the Commissioner held that the ruling of the High Court applied to these as well as to the bathing places on the river. The only claimants who achieved any measure of success were the Ghatias, whose ownership of the platforms remained undisturbed, while they also obtained similar rights at Pisach Mochan and elsewhere; but the possession of the Gangaputras continued to be upheld in 1848, 1859, 1875 and 1887.

The right of guiding pilgrims through the city was a different matter. In 1813 the civil courts decided that the Panch Dravids alone were by ancient custom entitled to the offerings made on this account by pilgrims from the Deccan, and in 1823 and 1827 the principle was reaffirmed that such pilgrims were free to give their offerings to their own priests. Disputes still continued to occur till, in 1836, the High Court held that they had no jurisdiction in this respect, as the offerings were of the nature of alms and that pilgrims could give them to whomsoever they chose; and this was finally decided in the same sense in 1841.

In spite of this the criminal courts have frequently been troubled with disputes of this nature. They have increased with the improvement in communications, which have enabled the poorer and more ignorant classes to visit Benares with little difficulty or expense. Other subdivisions of Brahmans, taking advantage of this, began to encroach upon the privileges of the Gangaputras and Panch Dravids and quarrels are far from uncommon, especially at the railway stations, where there is a keen competition between the various conductors on the arrival of every new batch of visitors—so keen, in fact, that agents are now sent far afield to secure pilgrims at Gaya and Allahabad and in Central India. The interlopers include not only Joshis and Jatrawals, who confine their attention to Bengalis, but even Bhanreriyas or Bhandarias, many of whom are not Brahmans at all: they were originally employed by the Gangaputras as agents, and have now set up business on their own account.

Communications.

At all periods in its history the district has been well endowed with means of communication, at any rate in comparison with the advantages possessed by the adjoining tracts. The Ganges is still a well-frequented highway, though it has sunk into relative insignificance since the advent of metalled roads and railways. The importance of Benares was due in early days to its position on the banks of the river, and this importance was as well commercial as religious. The stream constitutes the great natural route between the east and the west, and afforded a far easier means of transit than the very imperfect roads of ancient days. Road communication was not, however, entirely lacking, as there was a recognized highway connecting the western seats of government with Patna and the other chief places in Bihar and Bengal. When this imperial road first came into existence is not known, but it is obviously of great antiquity and probably dates from a period long anterior to the establishment of Musalman power. The road was a mere track, and no serious attempts at improvement seem to have been undertaken till the days of Sher Shah, who is said to have established *sarais* at all the stages along its course. Not long afterwards Akbar did much to improve the principal roads in his dominions, and this monarch was probably responsible for the construction of Mughal Sarai and similar

buildings at other places, such as Mirza Murad and Said Raja. The course of this road followed that now taken by the grand trunk road with few variations. There were other recognized tracks, such as those connecting Benares with Jaunpur, Ghazipur and Mirzapur, but these must have been of a very indifferent description. During the troublous days that ensued on the downfall of Mughal power the roads were utterly neglected, and at the introduction of British rule they were in the worst possible condition. In October 1788 Mr. Duncan reported that even in the vicinity of the city the roads were in an impassable state because there were no funds for their repairs, and he suggested that the expense should be met either by Government or by the Raja. In the following year the revenue collectors were ordered to keep the highways and roads within their respective limits in a due state of repair, and to consider this charge as a necessary duty of their station. No cesses were to be levied, but the *zamindars* and contractors were required to supply labour within the boundaries of their estates. The result was not very marked, for in 1793 the Resident reported that the roads and bridges in the neighbourhood of Benares were in a shocking state, and considerable sums were appropriated from the customs receipts and other sources for their repair. At the same time a road fifteen feet wide, properly raised and drained, was constructed from Benares to Calcutta. The increasing attention paid to communications is illustrated by the erection in 1794 of the fine bridge over the Barna at a cost of one lakh of rupees from the surplus revenues of the provinces; but no fixed allotment was set apart for the construction and maintenance of roads, and Government appears to have ignored the pressing importance of the question. The terms of the permanent settlement required the *zamindars* to furnish labourers and to bear the expense of repairing roads which passed through their village, but these repairs were never properly executed and the recommendation of a one per cent. cess in 1797 was not accepted. Roads and ferries were at first looked after by the magistrate, the funds being provided from the town tax and the ferry receipts. In 1823 a committee was formed for the purpose; but this arrangement proved unsatisfactory, and the magistrate was again put in sole

charge in 1829. In 1841 a somewhat reluctant agreement was made to the Board of Revenue's proposal for the establishment of a road fund of one per cent, and from that date a marked improvement has been steadily maintained. The management of the fund was at the beginning vested in a special committee, and this was subsequently amalgamated with other bodies of a like nature to form the district committee, which became the district board in 1883. By that time there were 481 miles of road in the district of which 120 were metalled. Not all of these were under the district board, for the grand trunk road and other main routes, constructed originally for military purposes, were maintained, as now, by the public works department. Since 1883 one hundred miles of road have been added, and the district is now as well supplied in this respect as any other part of the United Provinces.

Railways. Even more important than the opening up of roads has been the gradual development of the railway system. The first line to be constructed in this district was the Government undertaking now known as the East Indian Railway and worked by a company. The first acquisition of land was made in 1854, while the section from Dinapore to Mughal Sarai was opened for traffic towards the end of 1862, as also was the branch from the latter place to the bank of the Ganges opposite Benares now belonging to the Oudh and Rohilkhand State Railway. The succeeding section, from Mughal Sarai to Mirzapur, was opened on the 1st of January 1864. The main line enters the district at Harnatand in pargana Narwan, a mile from the Zamania station in Ghazipur. It thence runs in a west-south-westerly direction to Mughal Sarai, with stations at Daina or Dheena, Sakaldiha, and Kuchman. From Mughal Sarai it continues in the same direction towards Mirzapur, leaving the district just beyond the station of Jeonathpur on the southern borders of pargana Ralhupur. To the same system belongs the chord line from Mughal Sarai to Gaya, which closely follows the line of the grand trunk road, passing through the stations of Chandauli and Said Raja and leaving the district at Naubatpur, where it crosses the Karamnasa by a bridge. This line was opened for traffic on the 1st of March 1900. The East Indian Railway still has running powers over the line from

Mughal Sarai to Benares cantonment, but for passenger trains only. Between the junction and the river is a station at Bechupur and the branch formerly terminated on the right bank of the Ganges at Rajghat, where a bridge of boats was maintained. The latter dropped out of existence with the construction of the great Dufferin bridge, which was completed on the 1st of October 1887. This imposing structure is of iron girders resting on solid masonry piers: it has a total length of 3,507 feet and consists of 16 spans, seven being of 331 feet and nine of 103 feet in length. There is a roadway on the same level as the rails, and on either side is a foot-path supported on cantilevers outside the girders; the total cost, including that of the protective training works, was Rs. 47,04,771. Close to the bridge-head is the Kashi station on the Oudh and Rohilkhand Railway, and from this the line runs to Benares cantonment, a distance of a mile and a half, this portion having been constructed in 1883. The cantonment station was formerly the terminus of the system, which then comprised merely the line running to Jaunpur, Fyzabad and Lucknow. This railway, now known as the loop line, leads north-west from Benares, traversing the district for a distance of some 18 miles, with stations at Sheopur, Babatpur and Phulpur; it was opened on the 5th of January 1874. In 1895 sanction was given to the execution of a long-contemplated project for effecting more direct communication with Lucknow, and on the 4th of April 1898 the new main line from Benares cantonment to Lucknow by way of Partabgarh and Rai Bareli was thrown open to the public. This runs almost due west from Benares and has a length of 19 miles in this district, with stations at Chaukhandi and Kapsethi, both in the Gangapur tahsil. There is yet another line of railway belonging to a third system, in the shape of the metre-gauge line of the Bengal and North-Western Railway from Mau in Azamgarh to Benares, which was completed on the 15th of March 1899. This enters the district at Rajwari on the Gumti in pargana Katehir, and thence runs south-east for some 16 miles, with stations at Rajwari, Kadipur and Sarnath. The terminus is at the station known as Benares city, about a mile north-west of the Ganges bridge; but this is connected by a short line, also of the metre-gauge, with Benares cantonment. The connecting link

was constructed by and is the property of the Oudh and Rohilkhand Railway, but the whole traffic is confined to the rolling-stock of the Bengal and North-Western Railway, which has running powers over this section under the terms of its contract. A further extension of the metre-gauge system is now under construction in the shape of a line from Benares cantonment through Marwadih and Raja Talaos to Allahabad. Probably no district can compare with Benares in the matter of railway communication except Lucknow, where the conditions are very similar; there is already over a hundred miles of railway within the limits of the district, and it is almost impossible to estimate the extent to which the tract has benefited by the improvement in communications effected during the past forty years.

Roads: history. In 1800 there were no metalled roads in the district, and the four principal routes—from Benares to Mirzapur, Jaunpur and Ghazipur and from Ramnagar to Chunar—were mere tracks, negotiable by vehicles in the dry weather but impassable during the rains. They were occasionally levelled by tahsildars and the owners of carriages, and it was then proposed to put them in thorough order by means of prison labour at a cost of about Rs. 150 per mile. The chief obstacle was the lack of bridges, for progress was seriously impeded by the watercourses during the rains. The grand trunk road did not exist, but its place was partially taken by a narrow track from Sheoghatta in Shahabad to Chunar, called the great western military road. This was widened and repaired in 1814, but five years later it was realigned and brought into Benares. In 1823 it was continued to Allahabad which had hitherto been reached by river, as may be gathered from the fact that in 1818 the sessions judge travelled that way. Signalling towers were built along the road in 1821, while in 1828 the first staging bungalows were erected; but the name of the grand trunk road does not appear to have been used till 1837. Other early roads include that from Benares to Sakaldiha and Buxar, built in 1805; the present Ghazipur road, realigned in 1822; and the Azamgarh road, formerly a mere path, in 1844. Between 1847 and 1856 many improvements were made along the grand trunk road by erecting *sarais* and police outposts, laying out camping grounds and providing other special

arrangements for the convenience of travellers. In 1848 the road from Babatpur to Baragaon was constructed, while those from Baburi to Alinagar and Chandauli and from Alinagar to Sakaldiha were remodelled in 1861.

Provincial roads.

The roads of the district now fall into the two main divisions of provincial and local roads, the former being maintained by the public works department and the latter by the district board. In addition to these there is a third agency, in the shape of the Benares municipality, which is responsible for the upkeep of the numerous roads within municipal limits. The provincial roads are four in number, but only one of these is of great importance. This is the grand trunk road from Calcutta to Allahabad and Dehli, which traverses the district for a distance of somewhat over fifty miles. It enters pargana Narwan on the east by the bridge over the Karamnasa and passes through Said Raja, Chandauli and Mughal Sarai to Benares, crossing the Ganges by the roadway over the Dufferin bridge. It thence traverses the northern outskirts of the city and the south of cantonments, subsequently continuing in a south-westerly direction to Rohinia and thence westwards through Raja Talao and Mirza Murad, leaving the district in the extreme south-western corner a short distance beyond Tamachabad and 22 miles from Benares. The road is still largely frequented, but its importance has naturally declined with the construction of the railway, which closely follows its alignment, especially in the eastern half. Besides the bridge over the Ganges, already described, the only bridge of any note is that on the Karamnasa, a masonry structure which was completed in 1831. Its erection was due to the efforts of pious Hindus anxious to save travellers from the necessity of fording this ill-omened river. Tradition relates that several early attempts at bridging the stream were made without success; and among those who tried and failed were Rai Bhara Mal, the minister of Raja Himmat Bahadur Goshain; Ahilia Bai, the famous Maratha princess of Indore, who lived about 1780; and Nana Farnavis, the prime minister of the Peshwa of Poona. The present bridge is attributed to Raja Patni Mal, who has left another token of munificence in the great Shiva Tal at Muttra. The other provincial roads are merely short feeders connecting the

main highway with the railway stations at Benares cantonment and Said Raja and with the goods-shed at the latter place; their total length is under one mile.

Local roads: metalled.

The local roads of the district belong to four classes, under the first of which come those that are metalled. The latter are further subdivided into roads which are bridged and drained throughout and roads which are but partially bridged and drained. The first comprise fifteen roads with a length of 45 miles, but the majority of these are very short and are confined to the immediate neighbourhood of the city. The longest is that from Benares to Jaunpur, which runs in a north-westerly direction through the parganas of Sheopur, Athganwan and Kol Aslah for some twenty miles, with metalled branches leading to the railway stations of Phulpur and Babatpur and to the town of Baragaon. Other roads of this class are those connecting Benares with Ramnagar and the ferry opposite that place on the west bank of the Ganges. The metalled roads of the second description comprise those leading from Benares to Ghazipur and Azamgarh, both of which are designated as partially bridged by reason of the fact that the Gumti crossing is effected by a temporary bridge of boats, replaced during the rains by a ferry. The Ghazipur road has been to a large extent displaced by the railway, which closely follows its course and is connected with the road by metalled feeders at Sarnath and Chaubepur. The Azamgarh road runs due north from Benares passing through Cholapur, where there is a bridge over the Nand, and still bears a considerable traffic.

Unmetalled roads.

These and all the remaining roads are shown in a list given in the appendix, and their position can be determined by a reference to the map. The unmetalled roads are described as second class roads, unmetalled, partially bridged and drained; fifth class roads, cleared, partially bridged and drained; and sixth class roads, cleared only. The last are little better than mere cart tracks, but even these are generally in fair condition, as both the character of the country and the geological formation of the soil are generally favourable to good roads except in the low-lying parts of the Chandauli tahsil, where heavy floods during the rains render communication with the outside world difficult if not impossible, this being especially the case in the south of the

Dhus and Majhwar parganas. The most important of these roads are those leading from Benares to Bhadohi in Mirzapur, to Balua and Dhanapur in the Ghazipur district, to Sindhora and Kirakat in Jaunpur, to Niar on the Gumti and Chandwak and to Chunar in Mirzapur. In the western half of the district the chief highways are those from Tamachabad to Anai and Pindra, from Harrawa on the Jaunpur road to Baragaon, Kathiraon and Mariahu, and from Phulpur to Sindhora and Bela on the Chandwak road. In the Chandauli tahsil the principal lines are those leading from Chakia in Mirzapur to Baburi, Chandauli, Sakaldiha and Hasanpur on the Ganges in the north of pargana Barah; from the Dufferin bridge to Kaili and Mahwari, following the right bank of the Ganges; from Kaili to Chandauli and Dharauli on the borders of Shahabad; and from Said Raja to Amra and Zamaniah in Ghazipur. Among the unmetalled roads mention should also be made of the Panchkosi road, to which reference has already been made in dealing with fairs. The route is unmetalled for 36 miles, the remainder coinciding with metalled roads in and near the city.

Bridges.

The only bridge over the Ganges is the Dufferin bridge at Rajghat, and elsewhere the passage of the river has to be made by ferries. Similarly there is a single road bridge over the Karamnasa at Naubatpur, just above the structure of iron girders by which the railway is carried over the stream. On the Barna there are five bridges, one at Rameshwar on the Panchkosi road and the remaining four in the civil station of Benares and the suburbs of the city, two of these being the railway bridges on the loop line of the Oudh and Rohilkhand Railway and on the metre-gauge line to Ghazipur. The Nand is bridged at Phulpur on the Jaunpur road at Gartama on that leading to Sindhora, and at Cholapur on the road to Azamgarh, while a fourth carries the railway over the stream some two miles from Phulpur station. In pargana Majhwar the Garai is bridged on the roads from Baburi to Alinagar and Chandauli, but elsewhere this river and its tributary, the Chandraprabha, have to be crossed by fords or ferries. The bridge over the Gumti at Kaithi is a temporary structure of boats, and is replaced by a ferry during the rains.

est-
uses.

In former days staging bungalows for the convenience of the travellers were maintained all along the grand trunk road, but

their necessity ceased with the advent of the railways and the only dak bungalow remaining is that at Benares itself. The rest are now departmental inspection bungalows and are to be found at Naubatpur, Chandauli, Alinagar, Raja Talao and Mirza Murad. Military encamping-grounds and store depôts are kept up at Raja Talao, Benares, Jalilpur near the Dufferin bridge, Alinagar and Jagdis Sarai near Said Raja. On the local roads there are inspection bungalows at Kaithi, Phulpur and Dhanganj on the road to Azamgarh, while encamping-grounds and store depôts are to be found at Babatpur and Chaubepur. In addition to these there is a number of *sarais* for the use of native travellers on all the principal roads, chiefly under private management.

A list of all the ferries in the district is given in the appendix. They comprise eight over the Ganges, of which the most frequented are those at Ramnagar, Balua and Kaithi; eight over the Gumti, the chief being that at Kaithi on the Ghazipur road; and three over the Barna in the immediate vicinity of Benares. All of these are under the control of the district board with the exception of the Gumti ferry above-mentioned, this being managed by the Public works department. The income accruing to the board from this source reaches a considerable amount, the average for the five years ending in 1906 being nearly Rs. 14,000 annually, though the net profit is considerably less. As far as can be ascertained no direct control was exercised over the ferries in early days by Government, though it is probable that the right to maintain boats for the carriage of passengers and goods was leased to private persons. All that is known is that they were owned by hereditary *manjhis* and were mostly in good working order. The first mention of Government supervision occurs in a letter addressed to the collector of Benares on the 11th of February 1817, directing him to asume charge of all the ferries across the Ganges and to collect on account of Government the tolls levied on the passage of persons and property. The rules for the management of these ferries were laid down at the same time, and it is added that *faqirs* and other indigent persons should be allowed to cross free of toll, as in times past, the latter sentence referring presumably to a custom observed by the contractors. A subsequent letter of the same year permitted the free transit by **Ferries.**

the Ramnagar ferry of the Raja's family, servants and dependants. The ferries continued with a brief interruption from 1823 to 1829 under the management of the collector till the formation of the district board, but the recourse was soon had to the old system of leases as being more convenient, and this method remains in existence to the present day, the ferries being auctioned singly or in groups from year to year.

Navigation. The chief navigable river is the Ganges, and this stream still bears a very considerable traffic, although its importance has been greatly diminished by the construction of railways. A large number of boats, often of considerable tonnage, ply up and down the river, especially between Benares and Mirzapur. The cargoes consist mainly in stone from the quarries of Mirzapur and Chunar, timber, fuel and fodder; but a certain amount of grain and other articles is still conveyed in this manner, as the cheapness of the route proves advantageous where time is not of the first importance. In 1897 the India General Steam Navigation Company extended the steamer service from Patna to Benares, but the venture did not prove profitable and was abandoned after a few years. The Gumti is navigable throughout the year by boats of a hundred maunds burthen, but the river-borne traffic on this stream has almost disappeared. During the rains boats of considerable tonnage might pass along the Barna throughout its course in this district, but the river is seldom utilised as a highway except in the near vicinity of the city, where there is some traffic in *kankar* and similar articles. Navigation both on the Ganges and Gumti is difficult at all seasons by reason of the sandbanks and reefs of *kankar* which occur in so many places. Sometimes, too, the height of the banks is a great obstacle, rendering towing impossible, while the numerous changes of direction prove a serious hindrance to the passage of boats that depend solely for their progress on favourable winds. The channel of the Ganges is kept clear as far as possible through the agency of the public works department: steps are taken to prevent the adoption by the river of subsidiary beds and branches, reefs and sunken obstacles are removed by blasting and the shoals are indicated by danger-posts. To meet these charges the collection of tolls on through traffic was

sanctioned by Act I of 1867, and a tariff was drawn up distinguishing through from purely local traffic and prescribing different rates for the rains and the dry weather. The rates were revised in 1887, and since that date they have remained unchanged; the collecting stations were originally at Benares and Mirzapur, but the latter was given up as unremunerative in 1887. At first the income from these tolls was adequate to the requirements of the case and large balances accumulated; but the decline in the river-borne trade gradually became more apparent, and from about 1890 onwards the profit became an annual loss. The average receipts from 1892 to 1897 were Rs. 9,675 as compared with an expenditure of Rs. 16,195; and for the next five years the figures were Rs. 8,505 and Rs. 12,679, respectively. Since 1902 the takings have shown a further decrease, and proposals have been made either to abolish the tolls altogether, as being a vexatious and costly means of raising revenue, or else to substitute for them a system of annual licenses. The decline of the river traffic was first observed about 1848, when the growing use of the grand trunk road became a subject of comment. Hitherto the Ganges had been the main artery of commerce. In 1813 it was recorded that most of the grain imported into Benares came by that route, and again in 1828 mention is made of the large fleet of cargo vessels to be found in Benares, where alone it was possible to secure the boats required for "Government investments." The imposition of tolls was expected to arrest the downward tendency by enabling improvements to be made in the channel on behalf of navigation; but the measure had no effect in this direction, as external influences proved altogether too strong. The old records show that crime on the waterways was fully as rife as at the present time. In addition to open piracy it was a common practice to wreck or burn boats so as to defraud the insurance agents, and in 1849 special measures were taken to prevent such occurrences. A disaster in the next year was due to accident, when a fleet of powder boats blew up at Rajghat, causing much loss of life and no little damage to the city.

CHAPTER III.

THE PEOPLE.

Various estimates of more or less doubtful value were made from time to time of the population of the city of Benares, and notably that of Mr. Prinsep about 1826; but no attempt to ascertain the number of inhabitants in the district occurred till the general census of 1847. This was conducted on very crude principles as it was little more than an enumeration of houses, the population being calculated from the average number of persons to each dwelling. This gave a total of 741,426 souls, of whom 676,050 were Hindus, with an average density of 744 to the square mile. The results were generally discredited, and in 1853 a more elaborate census was undertaken. Sex as well as religion was taken into account, and the villages were classified according to population. This gave a total of 851,757 persons, of whom 406,979 were females. The density averaged 855 persons to the square mile throughout the district, being 1,199 in the Benares tahsil, 756 in Gangapur and 507 in Chandauli. There were 1,947 towns and villages, and of these 1,840 contained less than a thousand persons apiece, while those with more than five thousand inhabitants comprised the city of Benares, Ramnagar and the Sikraul cantonment. It was generally concluded that the total on this occasion was exaggerated, owing probably to defects in the instructions issued to the census agency which led in many instances to double enumeration. The next census was that of 1865, and on this occasion the total was very much less than that previously recorded. It amounted to 801,767 persons of whom 382,679 were females, the average density being 805: that of the Benares tahsil was 1,099 to the square mile, that of Gangapur 665 and that of Chandauli 503. The decrease was general except in pargana Sultanipur of tahsil Benares and in Barhwal, Barah, Dhus and Majhwar of tahsil Chandauli, in each

Early enumerations.

of which a distinct increase was observed. The number of inhabited towns and villages was returned as 1,922, of which 1,832 had less than a thousand inhabitants, only two of the remainder containing more than five thousand, as Sikraul was no longer treated separately.

Census of 1872.

The next census of 1872 was a more elaborate and scientific enumeration, but appears to have been in many respects defective. It gave a total population of 794,039 persons of whom 387,514 were females, the latter figure being almost certainly below the mark. The average density had thus dropped to 797 to the square mile, but the decrease was unevenly distributed; excepting Barah, every pargana in the Chandauli tahsil showed a distinct advance, the average for that subdivision being 538, while that of Gangapur was 649 and that of Benares 1,071. The decline in the latter case was common to all parganas excepting Dehat Amanat, the population of the city and suburbs having risen somewhat rapidly during the preceding seven years. The towns and villages remained much the same as before, numbering 1,919 in all and 1,834 of these having less than one thousand inhabitants.

Census of 1881.

The census of 1881 witnessed an enormous expansion of the population, although the intervening period had been by no means remarkably prosperous. The total was returned at 892,684 persons, including 441,900 females, and exhibiting a net increase of 98,645. The density was now 894·4 to the square mile, ranging from 4,822 in the case of pargana Dehat Amanat to 414 in Narwan. The average for the Benares tahsil was 1,227, for Gangapur 752 and for Chandauli 575; every pargana showed a rapid rate of progression, especially those west of the Ganges. The number of towns and villages had increased to 1,946 of which all but 98 contained less than a thousand persons, the only places of any size being Benares and Ramnagar as before.

Census of 1891.

It was not to be expected that this abnormal rate of development could be maintained; but a substantial increase was again observed in 1891, when the population reached the highest point yet recorded, numbering 921,943 persons of whom 467,453 were males and 454,490 females. The density had risen to an average of 913·7 souls to the square mile, the rate having increased in every pargana except Ralhupur, where, for some unknown reason,

the population had undergone a very appreciable decline. The rate was 1,288 in the Benares tahsil, 756 in Gangapur and 600 in Chandauli: pargana Narwan still held the lowest place with 427, and Dehat Amanat the highest with 4,893. There were then 1,992 towns and villages, including 114 with more than a thousand inhabitants apiece.

Census of 1901.

The last enumeration took place on the 1st of March 1901, and then Benares, in common with all the eastern and southern districts of the provinces, was found to have undergone a marked decline. The reason for this has been assigned to several causes, foremost among which was a series of indifferent seasons, resulting in general unhealthiness and calamity in the famine of 1897. It has been already shown that the death rate during the decade was abnormally high, and at the same time the increasing pressure on the land had induced large numbers of the people to emigrate to less congested parts of India and to various colonial possessions across the ocean. The net result was a total population of 882,034 persons, showing a decrease of 39,859 on the previous enumeration, while the figure was 10,600 below that of 1881. The average density was 874·2 to the square mile: and in spite of the decrease this was far in advance of any other district, the nearest approach being 811·9 in Lucknow. This predominant position is due, however, to the presence of the city of Benares, for if the area and population of the latter be excluded the mean density drops to 671·6, which is surpassed in many districts including Ballia, Jaunpur, Azamgarh, Bara Banki and Fyzabad. That of the Benares tahsil was 1,216, of Gangapur 729 and of Chandauli 568, the decline being common to every part of the district.

Migration.

It is certain that the decline in population observed in 1901 was due in no small measure to migration. The returns of the last census show that of all the persons enumerated in India, who were born in the district of Benares, 87·68 per cent. were enumerated in that district, 6·92 per cent. in other parts of the United Provinces and 5·4 per cent. were found elsewhere. The first of these figures constitutes a very low proportion, and indicates extensive emigration. No fewer than 48,448 natives of Benares were at that time resident in other districts of the

division and 11,539 in other parts of the United Provinces, while as many as 46,853 were living elsewhere in India, especially in Bengal. Large numbers of labourers from Benares had left their homes to obtain work in the coalfields of Bengal and the tea gardens of Assam, the latter accounting for no fewer than 6,621 persons. Against this loss of 106,840, however, must be set the gain due to immigration. There were found in Benares 28,854 natives of other districts in these provinces and 29,312 from other parts of India, two-thirds of them being Bengalis. This reduces the net loss on account of emigration to 48,674: but it is impossible to say how far this loss occurred during the ten years preceding 1901. At the previous census the figures for emigration in other provinces were not tabulated for separate districts, but only for the North-Western Provinces as a whole. Moreover, these figures exclude trans-oceanic migration to Fiji, Natal and the West Indies, which is very considerable, amounting to some thousands in a single decade. Migration is partly permanent and partly temporary, but the former is probably the most usual owing to the great congestion in the district.

Sex. At the last census there were 445,047 males and 437,037 females, the latter constituting 49·5 per cent. of the whole. This proportion has remained fairly constant since 1881; but in 1853 and 1865 it was but 47·7, and in 1872 it had risen to 48·7 per cent. Such an increase has been observed in almost all districts, and is due probably to greater accuracy in enumeration and the disappearance of the old practice of concealing females which in former days was generally prevalent. Benares has been too long a British district for infanticide to have much effect and the tract was never notorious for the crime, so that for statistical purposes it may be left out of account. What is more remarkable is that the proportion of females is so low in comparison with all the adjoining districts. Throughout the Benares and Gorakhpur divisions and in eastern Oudh females are in more or less marked excess, the phenomenon being in fact characteristic of the eastern half of the United Provinces as opposed to the western divisions in which males largely predominate. This apparent deficiency of females is confined, however, to the Benares tahsil, for in Chandauli 50·3 per cent. and in Gangapur 50·02 per cent.

belong to this sex. It is only in the city and the suburban area that any marked deficiency occurs, that is to say, in the Dehat Amanat and Sheopur parganas, although for some unknown reason males exceed females in Kol Aslah. In almost every large city the preponderance of males is strongly established, and this is invariably the case when the city includes a military cantonment.

The urban population includes that of the municipality and cantonment of Benares, the town of Ramnagar, and also Sakaldiha and Sheopur. This aggregated 225,086 souls or 25·5 per cent. of the whole number of inhabitants. The proportion is unusually high, being exceeded only in Lucknow, but is due to the small size of the district and the predominating position of Benares city. Excluding the latter, the number of towns and large villages is remarkably low. Ramnagar is a considerable place, but may almost be regarded as a suburb of Benares, as also may Sheopur. The total number of inhabited towns and villages in 1901 was 1,976 and of these 1,881 contained less than one thousand inhabitants, the average population being only 275. Of the rest 75 had between one and two thousand and 18 between two and five thousand, leaving only Ramnagar and Benares with a larger number. The villages resemble those of the eastern districts generally, being mere clusters of low mud huts roofed either with tiles or thatched, the only buildings of any pretensions being the residences of the *zamindars*, who have fairly spacious houses of mud or brick generally two or three storeys in height. The village areas are too small as a rule to contain many hamlets, as by the process of subdivision, almost every detached site has come to form a separate village, the average area of each *mauza* in the district being barely half a square mile. Towns and villages.

The whole population, classified according to religious beliefs, comprises 788,841 Hindus, 90,862 Musalmans, 1,597 Christians, 380 Jains, 176 Aryas, 146 Sikhs, 77 Buddhists and five Parsis. Thus 89·43 per cent. are Hindus and 10·3 per cent. Musalmans; but these proportions differ considerably in the urban and rural areas. Within municipal limits the figures are 74·1 and 25·2 per cent., respectively, while in the remainder of the district Musalmans amount to no more than 5·8 per cent. of the total population Religion.

as against 94·1 per cent. of Hindus. Benares forms no exception to the general rule that Musalmans tend to increase more rapidly than their Hindu neighbours; the reasons alleged being that they are longer lived, probably in consequence of a more liberal diet, and that on the whole they are in better circumstances, though the last argument hardly applies to this district. In 1881 there were 10·01 Musalmans to every hundred persons, and in 1891 the proportion was 9·59 rising again to 10·3 at the last census. The increase is not very marked in this case, but is affected by accidental causes such as the presence or absence of a Musalman regiment in cantonments; but that it is real is proved by earlier figures, as in 1847 the proportion was only 8·8 and in 1865 it had risen to 9·5 per cent. The other religions, with the exception of Christianity, call for little comment. The Parsis are merchants of Benares, and the Buddhists form a small colony at the ancient shrine of Sarnath. The Sikhs are either members of one or other of the various kinds of Nanakshahi *faqirs,* or else are Punjabis employed in Government service: 108 resided in the municipality, 16 in the Benares tahsil and 22 in Chandauli. The Jains are principally bankers and traders, and are almost without exception of the Bania caste: no fewer than 343 were found within municipal limits, while of the rest 19 belonged to the Benares tahsil and 18 to Gangapur. The Arya Samaj has made very little headway in the district. No attempt seems to have been made to propagate the creed in the early days of the movement, and at the census of 1891 there were no Aryas in Benares. Ten years later there were 176 members, of whom 111 were found in the municipality and all the rest save three in the headquarters tahsil. There were three recognized lodges and one school; but these institutions are of little importance. The Aryas are not, however, altogether inactive, and recently the Samaj has acquired a site for a building in the city on the main road from the Town Hall to the Chauk. The members in some instances are of good social status, and came into some prominence on the occasion of the recent congress at Benares.

ristianity.

Out of the 1,597 Christians enumerated at the 1901 census 928 were Europeans or Eurasians and 669 natives, 415 of the latter being females. Of the native community 380 belonged to the Anglican Church, 80 were Congregationalists, 73 Methodists,

32 Roman Catholics and the rest were either unspecified or members of minor denominations. The number has increased of late years, but not to any great extent: the total was 610 in 1881, but had fallen to 516 at the following census, the subsequent rise being in some measure due to the famine of 1897 and the rescue of destitute orphans. In Benares there are several missions at work, the first to enter the field being the Baptist Missionary Society which commenced operations in the beginning of 1817. By degrees the enterprise grew so as to include orphanages for boys and girls, Hindu schools, English and native chapels and Sunday schools, in addition to ordinary evangelistic work in the city. In 1890, however, the general work of the mission was closed, the English chapel being shortly afterwards demolished; and all that remained was the *zanana* mission, which still exists, maintaining schools at Rajghat, Marwadih and Sheodaspur, and visiting the *zananas* in Benares and eighteen villages in the vicinity. The Church Missionary Society is a much more important concern of equal standing, the Benares branch having been started in 1817 by the Reverend D. Cowie, then chaplain of the station. The headquarters are at Sigra, close to the city, where is a settlement of native Christians, a church, an orphanage for girls and a girls' normal school. Besides these the mission possesses the college called after Raja Jai Narayan Ghosal, a vernacular school for girls of the poorer classes in the city and St. Thomas' church in the Godaulia *chauk*, built in 1844 at a cost of Rs. 15,000. One of the main undertakings of the mission is work among the learned and monastic classes which has been conducted for many years by the Reverend J. J. Johnson, a noted Sanskrit scholar. The Mission has out-stations at Ahraura and Chunar in the Mirzapur district, and at the agricultural village of Garhwar. Working in conjunction with the Church Missionary Society is the Indian Female Normal School and Instruction Society, now known as the Zanana Bible and Medical Mission, which in 1867 started a branch in Benares. Its principal work is done in the *zananas* of the city, of which a large number are visited; but there are also three schools in the city, the chief being in Bengali-tola. An out-station is maintained at Mughal Sarai, which possesses a small school and is a centre for village work. In

1887 the society opened a dispensary in the city and in the following year the Victoria Hospital was founded, the cost being defrayed partly from contributions from England and partly from local subscriptions. This important institution will be mentioned further in chapter IV. The London Missionary Society established a branch in Benares in 1820 and now supports a large staff of workers. The church is a fine Grecian structure erected about sixty years ago, and attached to the mission is a flourishing high school for boys and eight girls' schools in various parts of the city. The rural headquarters of the mission are at Mangari on the line to Jaunpur, where is a small church of recent erection; there are six out-stations for evangelistic work, and the society supports a vernacular school for boys and six similar institutions for girls. Lastly there is the Wesleyan Methodist Mission, which commenced work in Benares in 1878 and, like the others, devotes itself to preaching and education in the city and district: it owns a church, a mission house and a number of schools attended by some 500 children. The mission also works among the soldiers of the garrison, and the superintendent is recognised as a chaplain to the troops. The Roman Catholic Church has a small establishment in Benares, but does little in the direction of mission enterprise. The Government chaplain of Benares is the incumbent of St. Mary's church, situated on the northern borders of the cantonment. It was built as early as 1817, and was consecrated by Bishop Heber in 1824: the cost was borne partly by "Government and partly by public subscription. There is also the drummers' chapel," built as a place of worship for the Christianbands men of the Indian regiments of the garrison but now put to little use.

Hinduism.

To deal exhaustively with the subject of Hinduism in Benares would involve a task of immense magnitude, but some mention may be made of the outstanding features. The city is the very centre of the Hindu faith, being the most widely venerated of all the Hindu *tiraths*, and the ancient reputation of Kashi the illustrious casts a spell over all India to this day. Countless pilgrims resort hither year by year from every part. Numbers come to spend their last days within its sacred precincts. Students flock to Benares from all the provinces, and ample provision has been made to supply their needs and those of the

indigent ascetics and others by pious donors and the founders of the many *anna satras* or *chhattars*. At several of the temples, too, arrangements are made by which widows can sink their little capital and be certain of their daily food for the rest of their lives. A popular couplet runs:—

"Rand, Sand, Sirhi, Sanyasi,
Inse bache sewa to Kashi."

The allusion is to the distraction caused to the pious by the widows, the Brahmani bull, the steep staircases and the begging *faqirs* which are considered the curses of the city.

Generally speaking the Hinduism of Benares is of the straitest and most orthodox description but the creed appears in many phases, strikingly illustrating its expansive character. Many protestant sects which have pitched their camp without the walls have found that after a few generations the boundaries have been extended, and that they are practically within the pale: as time goes on the special tenets lose their distinctive force, and the dissident body is gradually reabsorbed. Naturally there must exist wide differences of view and belief. Nominally the city is a great Saivite centre, but probably the true Saivites do not number 50 per cent. of the whole. The vagueness attaching to sectarianism was exemplified at the last census, which showed that only 4·3 per cent. of the population were declared Saivites and 4·8 per cent. Vaishavites. As a matter of fact, not only the masses but many even of the *sadhus*, or devotees, are not bound by any rigid creed. Though they have their favourite tenets and their patron deity, they recognize that the universe is wide, the issues doubtful and that it is as well to be on good terms with all who may prove helpful here or hereafter. The census returns show up one fairly definite sect in the followers of the Panchon Pir, who numbered 33·9 per cent. of the Hindus; but this cult, which prevails widely throughout the eastern districts, is mainly confined to the lower orders in the rural tracts. Again, there are many levels in Hinduism. Those who have by education been brought in touch with western thought are disposed to lay stress on the higher and more philosophical presentations of their religion; while on the other hand there are the old-fashioned Shastris who will have none of modern thought

and delight to stand by the ancients: reform is to them unnecessary, progress they ignore or deny and they mould their ideas on those of bygone sages, seeking for themselves no well-rounded system. Then there are the cruder beliefs of the masses, which find expression in the worship of idols and sacred places; though even in such cases philosophical conceptions are not wholly absent, and the veriest rustic is seldom without his smattering of metaphysics. Probably Benares is the most conservative city in the world. Vedantism is the philosophy which almost exclusively prevails, and this remains as it was in ancient days, when Hinduism at Benares survived first the advent of Gautama Buddha and then the doctrine of the Jains, expounded by the *tirthankara* Parasnath, a native of the city. With the Musalman conquest there ensued a period of darkness: the leaders of Hinduism retired to the south of India and the restoration of Benares only began with the itinerant preaching of Shankaracharya, whose teachings, promulgated throughout the country and particularly at Benares, had the profoundest effect on the Hindu faith. His severe monism is still affected by the more highly educated and deeply read, though few maintain it consistently in its unmodified form. Then came Ramanand, who in the 14th or 15th century lived and taught at the Panchganga ghat; and his tenets and those of his disciples influence many who do not avowedly or even consciously adopt him as their master. But though these Vaishnavite apostles have set their mark on Benares, and though the power of Vallabhacharya is strongly felt and the Gopal Mandir temple with its Krishna worship has numerous votaries, the shrines dedicated to the cult of Shiva greatly predominate and receive far the largest share of public attention. The important Bengali community consists mainly of Saivites, as the Vaishnavites more commonly resort to Muttra. Under the term Saivism must be included the Shakti school, which embraces the worship of the female energy typified in Durga or Kali. The Shaktis, however, are not exclusively Saivites, as they recognize the Panchdeva, or five deities known as Mahadeo, Vishnu, Surya, Ganpati and Durga. Many, too, follow the tantric worship, though probably the grosser forms are not practised to any great extent.

Mon: orde

Some of the special sects are strongly represented. Such are the Nanakpanthis, founded by Nanak, the apostle of the Sikhs, who was largely influenced by the doctrines of Ramanand. They have several *akharas* in the city, notably near the Durga Kund in the Chauk, near the city telegraph office, and at Mirghat, while several other houses provide accommodation for these sectaries. The chief orders are the Nirmalis and the Udasis: these have separate establishments, but in spite of minor differences they all meet and eat together on stated occasions. The Nanakpanthis, who number between four and five hundred persons, have a tendency, like other sects resident in Benares, to relax their exclusive loyalty to the *Granth* and to be drawn into purely Hindu beliefs and practices. The Nagas are not strong here, but three of their orders, the Nirbanis, Niranjanis and Junas, have roomy *akharas* at Shivala ghat and Hanuman ghat, while three others are feebly represented. The Kabirpanthis, whose founder was Kabir, a weaver of Benares and a pupil of Ramanand, have a large settlement in the Kabirchaura *muhalla*, consisting in two groups of buildings connected by a small overhead passage: they number about 400 persons, who reside here and in various parts of the city. The Gorakhpanthis, claiming descent from Gorakhnath, are few in number, but have two *akharas*, one near the Town Hall and the other at Kal Bhairon. The Shivanarayanis are said to be some 600 strong: they are professedly disciples of the *Granth*, regarding their founder, Shiva Narayan, as divinely inspired both in his words and writings; but probably most of them worship the usual Hindu deities in due course. Other sects comprise Dasnamis, Kurils and many who are little known and have no great influence. The Radhaswamis are a modern sect of some importance founded by Sheo Dayal Singh, a Khattri of Agra, who died in 1878. Their position, which is described in the census report, is not very clear in relation to orthodox Hinduism; but, like many others, they lay particular stress on the guidance of the *guru* and on the contemplation of the *shabd*, a term corresponding to the Word, Logos or Spirit of western ideas.* They occupy a large building near the Prince of Wales hospital and are now

* Census report, 1901, pp. 78-80.

extending their quarters: one of the leaders recently came to reside here, and there are evident signs of a forward movement in the near future.

Benares is a centre for one or two associations connected with the maintenance or reform of Hinduism. The *Bharat Dharma Maha Mandal*, which has established itself at many places in the north of India and aims at embracing the south as well, has an ambitious programme, contemplating the organisation of the scattered forces of Hinduism and the identification of doctrine and practice. It seeks to disseminate religious knowledge among its adherents by the reform of abuses, the establishment of schools, the foundation of libraries and the training of teachers. Of a somewhat similar nature is the *Arya Pracharini Sabha*, though this seeks to promote its ends rather by the dissemination of distinctive Hindu teaching than by a regular organisation. Some reference must also be made to the work of the Theosophical Society in Benares, where it has a hall and offices. Here it acts principally as an interpreter of Hinduism and not as an exponent of theosophy as such. The leading force is an Englishwoman, but there are several Indian workers of ability. The teaching, eclectic in its character and broad in its scope, offers a *quási*-scientific explanation to account for the efficacy of the more material elements of Hindu worship, such as the veneration of idols, the repetition of *mantras*, bathing in the Ganges, *yoga* practices and the like; while combined with this are ethical ideals, mainly imported and grafted on to Vedantic principles. In its distinctive religious element it endeavours to combine the logical monism of Shankaracharya with the more human teaching of Ramanand. There is, of course, the esoteric doctrine of the inner circle as well: for the masses religious practices and beliefs, though not in their literal sense absolutely true, are to be permitted and even enjoined; but the esoteric teaching reaches regions where metaphysics take the place of theology, ethical conceptions being, however, retained as both valid and of real moment in the cosmic process. The attitude of conservative Hinduism to such movements is but lukewarm generally, for the religious temper of Benares does not lend itself readily to the encouragement of new schools of thought.

Its conservatism, though not rampant, is intensely strong. Idolatry and superstition still hold unbounded sway, and so large are the vested interests in their maintenance that any upward movement must necessarily be slow. Still there are not wanting indications of a real desire on the part of many to promote more truly religious conceptions, and to effect a wide reform in existing practices.

Hin cast

The Hindus of Benares belong to many different castes, and at the last census no fewer than 87 of these were represented, while as many as 2,384 persons belonged to no recognized caste and were entered as unspecified. Among so many it is only natural that several should be more or less peculiar to the district or, at all events, should occur in exceptional numbers: so that the ethnography of the district is a matter of unusual interest. On the other hand the castes which are found in great strength are comparatively few. The first five, with more than 50,000 members apiece, constitute 52·3 per cent. of the total Hindu population; while fifteen others, numbering more than 10,000 in each case, contribute an additional 36·2 per cent. Of the rest fourteen exceed 2,000 each and nine more have over 1,000 representatives, while no fewer than 32 have a total of less than 200 persons.

Br m

First and foremost come Brahmans, numbering 97,918 souls or 12·41 per cent. of the Hindu community. Their predominance is only natural in such a district as Benares, which is the very centre of Brahmanical influence in these provinces. The great majority, 66,534, were enumerated in the Benares tahsil, 20,980 in Chandauli and 10,404 in Gangapur. The Brahmans of this district comprise members of many different tribes, but the great majority are described as Sarwarias—as is the case throughout the Benares division. The rest include considerable numbers of Kanaujias, Gaurs, Saraswatis, Maharashtras, Sakaldipis and Bengalis. The Sarwarias, or Sarjuparis, are properly a branch of the Kanaujias, deriving their name from the country beyond the Sarju or Ghagra. Most of the Bengalis, too, are Kanaujias by descent, while the Sakaldipis are undoubtedly of inferior status. The total excludes various spurious members of the caste such as Mahabrahmans, who were

separately enumerated, and also the Bhuinhars, of whom mention will be made later. While a large number of the Brahmans follow the priestly calling, which is their special prerogative, their occupations are very varied: many of them are persons of considerable wealth, and they figure as bankers and landowners in all parts of the district.

hamars.

Next come the Chamars, who occupy the opposite end of the social scale. They numbered 96,891 persons, or 12·28 per cent. of the Hindus, and are evenly distributed throughout the district: there were 33,842 in Chandauli, where they take the lead above all other castes, 54,508 in Benares and 8,541 in Gangapur. They differ in no way from their brethren in other districts and call for no special description: their principal occupations are agriculture and general labour, and as cultivators they are usually hardworking and careful: they seldom hold land in tenant right, but are generally employed by the higher castes as field labourers.

urmis.

The third place is taken by the Kurmis, of whom there were 83,236, or 10·55 per cent. of the Hindu population. They are most common on the west bank of the Ganges, as only 6,086 were found in the Chandauli tahsil, while no fewer than 16,626 belonged to Gangapur and the rest to the Benares subdivision. The Kurmis rank high as agriculturists and are surpassed by none save, perhaps, the Koeris. They are generally in prosperous circumstances and have improved their position of latey ears, as they now figure among the landowning castes of the district. A significant indication of their progress is afforded by the fact that they now claim to be included among the Chhattri races, styling themselves Kurmbansis. Some adopt the sacred thread, but they do not keep their women in seclusion: on the contrary, they are very largely assisted by their womenkind, who are noted for their skill in husbandry. There are many subdivisions of Kurmis, but the great majority in this district are those known as Utarhas.

The Ahirs constitute another agricultural caste of a high order, for though their traditional occupation is that of graziers and cattle-breeders they generally devote themselves to cultivation. They numbered in all 81,371 souls, or 10·32 per cent. of

the Hindus and are more evenly distributed than the Kurmis: 28,526 resided in the Chandauli tahsil and 5,728 in Gangapur. Almost all the Ahirs in Benares belong to the Gwalbans clan, which predominates through this division and the province of Oudh. They own a small area as proprietors, but they are principally found as tenants.

Rajp

The Rajputs hold an important position in the district, though their former predominance was destroyed by the rise of the Benares Rajas. Their total number was 53,141, or 6·74 per cent. of the Hindu population. Comparatively speaking they are more numerous in Chandauli than elsewhere, as 22,740 were found in that tahsil, 24,335 in Benares and 6,066 in Gangapur. They are still the chief landowning class; but their possessions have been sadly diminished of late, and in the past half century an immense area of old Rajput *zamindari* has passed into the hands of money-lenders. Their occupations are principally agricultural, and as tenants they hold land in every pargana; but they are not good cultivators, and generally leave the heavier work to hired labourers. The Rajputs of this district belong to many different clans, some of which are more or less peculiar to Benares. No fewer than seventeen of those detailed in the census report have more than one hundred members apiece; and there are several others of considerable local importance, although they are in some instances so closely connected with the Bhuinhars that their Rajput origin may well be called in question, while it is impossible to discriminate between the two with any certainty. The strongest are the Raghubansis, of whom there were 12,475—a higher figure than that recorded in any district except Jaunpur. The majority belong to the Benares tahsil, as there were but 2,459 in Chandauli and 1,375 in Gangapur. They are probably the oldest of all the clans in Benares, and claim descent from the ancient kings of Ajodhya. The Raghubansis played an important part in the history of the district, as will be noted in a later chapter. At the time of the permanent settlement their possessions were still very extensive: but they have lost much of their land through adversity, though they still retain their proud and independent spirit. The Bais numbered 1,987 only; but this is probably short of the mark, as in 1891 there were no fewer

than 11,225 persons of this clan. They are found principally in the Benares tahsil, but are scattered all over the district. According to their traditions they are connected with the Baiswara families of Rai Bareli, but this is probably untrue and it seems that they are very similar to those Bais who are so common in all the eastern districts. The Nagbansis, of whom 3,684 were enumerated in 1891, claim to be of Bais origin, though little is known of their history, one account tracing them to Chota Nagpur in Bengal. Another branch of Bais goes by the name of Bhanwag, 1,347 persons of this clan being found at the 1891 census: and of similar origin are the Nandwaks, who are found in pargana Pandrah. The Gautams, of whom there were 2,582 at the last enumeration, are most common in Gangapur, but they occur elsewhere in fair numbers: they are said to have spread into Benares from Mariahu in Jaunpur, where was a colony from the ancestral home at Argal in the Fatehpur district. The Bisens, 1,755, are mainly residents of tahsil Benares, especially the Pandrah and Athganwan parganas. Like all members of this clan they allege a connection with the old house of Majhauli in Gorakhpur, the founder of this branch having come to Benares on pilgrimage and married the daughter of a Hariya Rajput in Pandrah. The Gaharwars numbered 674 souls, though many more are included among the Musalmans: they are supposed to be the descendants of the old rulers of Benares, and the story goes that they were overthrown by Ala-ud-din, by whom is probably meant Shahab-ud-din Ghori, who put to death every Gautam that refused to embrace Islam. Other clans found in considerable numbers are Chandels, Panwars, Surajbansis, Chauhans and Sikarwars, of whom nothing need be said; but there remain several others who are not noticed in the census report. One of the most important is that known as Bhrigbansi, of which the Barhaulias are an offshoot. In 1891 these together numbered 10,135 persons, chiefly in Barhwal, Dhus, Mahwari and Majhwar. They claim descent from a pilgrim who took service under a Soiri Raja, overthrew his master, married a daughter of Raja Banar and established a large principality, the remnants of which are still owned by his posterity. They are sometimes described as Bhuinhars, but locally they are held to be Chhattris. The

Banaphars are not held in high esteem, though the two founders of the race, Alha and Udal, are well known in mythical history; there were 1,447 of them in 1891, but the clan was not separately treated at the last census. Other uncommon septs are the Surwar, Monas, Dhanwast and Agastwar. The Monas were the old owners of pargana Bhadohi in Mirzapur, and are found in the adjacent tracts of this district. The Agastwars are confined to the neighbourhood of Benares, and are said to have been settled there for ages; they claim to take their name from Agastya, an ancient *rishi*, who appears to have been one of the earliest Brahman missionaries to the country south of the Vindhyas, and whose name is connected with the Agastkund *muhalla* in the city.

Bhuinhars.

These obscure Rajput tribes are so closely connected with the Bhuinhars that the latter may be next dealt with for greater convenience. At the same time the Bhuinhars claim to be Brahmans, and are popularly regarded as such, or at all events as very nearly allied to them, except by the Brahmans themselves. Their subdivisions would show them to be both Brahmans and Rajputs, and in appearance they differ but little from either. While their origin remains unknown, it is clear that they have long been settled in the eastern districts. Their numbers at the last census aggregated 17,694, of whom 11,775 were found in the Benares tahsil and 3,423 in Gangapur. They include among their members the Maharaja of Benares, as well as many families of rank and distinction. There is a very great variety of clans and subdivisions, of which the best represented are the Gautams, Kolahas, Chaudhris, Donwars and Sarnets. The home of the Gautams is pargana Kaswar, while the Kolahas come from Kol Aslah, the Chaudhris from Katehir and the Donwars from Narwan. In the last pargana there are many Dikhit Bhuinhars, and these differ from the rest in taking the affix "Rai" in place of Singh. They claim descent from Bhagdant Rai, a Brahman of Anter in Muttra, who is said to have obtained a grant of land from the Raja of Chainpur. The Bhuinhars hold more land than any other caste, owing to the inclusion of the Maharaja's estate; but apart from this their property is considerable. They are good cultivators, but are debarred by the laws of their caste from handling a plough.

Koeris.

The Koeris are the best of all cultivators and correspond to the Kachhis and Muraos of other districts; they are rather market gardeners than general farmers, devoting their attention principally to the more valuable crops such as sugarcane, poppy, vegetables and garden produce. The caste is practically confined to the Benares and Gorakhpur divisions and is fortunately very strong in this district: the last census showed a total of 41,508 souls, of whom 21,675 were found in the headquarters tahsil and 16,890 in Chandauli.

Bhars.

The Bhars have much the same territorial distribution as the Koeris, and here numbered 38,763; the majority belong to the Benares tahsil, where 26,404 were enumerated, while 5,558 were found in Gangapur and 6,801 in Chandauli. The Bhars are undoubtedly of aboriginal descent and their history is a matter of great interest, although very little is known with any certainty. There is an almost universal tradition that the Bhars ruled the country before the advent of the Rajputs and Musalmans, and every old site is attributed to them. They occupy a position analogous to that of the Pasis and Arakhs in parts of Oudh, and their status is no better at the present day. They are labourers and cultivators, and seem to have been regarded for centuries as the mere serfs of the Aryan races. But while the Bhars have survived, the race that in the popular belief held a corresponding position in the Chandauli tahsil has almost disappeared. These are the Soiris, of whom there were but 842 at the last census. They are only found elsewhere in the Ballia district of these provinces, but they are more common in Shahabad and the neighbouring tracts of Bengal. The most plausible theory is that they fled before the invaders instead of remaining to be enslaved or exterminated, and it may well be that they found refuge in a change of name, as do the criminal and vagrant tribes of to-day. The same difficulty arises in the case of the Cherus, to whom local legends ascribe all the ancient forts in Ghazipur and Ballia, but who have to all appearances vanished from off the face of the earth. Another reason for the small number of Soiris is that they often assert for themselves a Rajput origin under the style of Surajbansis. This is known to be the case in Mirzapur, where hardly a Soiri is now to be found, and

Soiris.

it may well be the same in this district for in 1891 there were no fewer than 2,023 persons of this caste.

Other castes.

For the remaining Hindu castes a mere enumeration will suffice in most cases, as they are too well known to require any description. Those with over 20,000 members are Lohars, 20,642; Banias, 20,516; and Telis, 20,401. The Banias include many of the wealthiest bankers, merchants and landowners of Benares, and their possessions are steadily on the increase, as the money-lenders, who have bought up the old Rajput and Musalman properties in almost all the parganas of the district, come principally from this caste. There are many subdivisions of Banias, the strongest being the Kasarwanis with 4,631 representatives, a figure that is only exceeded in Mirzapur. Others comprise Kandus, 3,707; Agarwals, 2,673; Agraharis, 2,327 and Kasaundhans, 822; while Baranwals, Rustogis, Umars and Mahesris are found in considerable numbers. Mention may also be made of the Gujaratis, who are immigrants, as their name implies, and of the Kaulapuris, who are found throughout this division. The Baranwals are said to derive their name from Baran, the old appellation of Bulandshahr: but it may equally well be called after Varanasi, the modern Benares, as they are only found in large numbers in the eastern districts. Next in order come ten castes with more than 10,000 members apiece. These are Bhuinhars, who have been mentioned already; Kalwars, 16,506; Kumhars, 16,168; Kayasths, 15,446, the great majority being Sribastabs; Lunias, 14,778; Kahars, 14,217; Gadariyas, 13,259; Binds, 13,246; Gonds, 12,084; and Nais, 10,441. Of these only the Binds and Gonds call for notice, as the others are common everywhere. The Binds are practically confined to the Benares and Gorakhpur divisions, and are more numerous in Ghazipur alone; they are a Dravidian tribe, said to be named from the Vindhyan hills, and seem to be closely allied to the Bhars and Lunias. The maojrity reside in the Chandauli tahsil, and their occupations are agriculture and general labour. The Gonds occur in few districts besides Benares and Mirzapur, and their number in the former is nowhere exceeded. They are found in all parts of this district, and are a cultivating and labouring caste ranking with Kahars, Mallahs and the like. There is no

apparent connection between these Gonds and the aboriginal tribe of the same name, who belong to the hill country of Central India; the latter are seldom found in these provinces except in the Jhansi district. Sonars, Mallahs, Dhobis and Khatiks comprise the remaining castes with over 5,000 members, and none of these occurs in unusual strength. Of the rest a few possibly deserve mention on account of either their comparative numbers or their rarity elsewhere. Thus the Khattris, who are well enough known in almost all districts, are peculiarly strong in Benares, numbering 3,814 souls: they occupy a high social position and include several wealthy families. Musahars, 3,589, are a caste of the eastern districts only and are of aboriginal extraction, like the Soiris and Cherus: their occupations are very varied, but the chief is that of carrying palanquins. The Bayars, 2,347, are only more numerous in Mirzapur and are seldom found elsewhere; they are ploughmen and field labourers, akin to Doms and Chamars, and have a very low social status. The Kaseras, 1,773, again are more common only in Mirzapur: they are brass-founders by trade, and very little different from the better known Thatheras. The Gandharps, of whom there were 663, are far stronger here than in any other district: they are singers and dancers by profession, but several have settled down to agriculture. Their traditions state that they came from Dehli and were brought hither by Doman Deo, the Raghubansi Raja of Chandrauti; and in spite of their equivocal calling and reputation they arrogate to themselves a high place among Hindus. Pahris were found to the number of 580 which is surpassed in Mirzapur alone: they are really a subcaste of Dom, the difference being merely one of name. The Bhanreriyas are found in several districts in this division and in Oudh, and here numbered 315, though this is exceeded in Partabgarh and Fyzabad; they are degraded Brahmans, akin to the Husainis and Dakauts of other parts. The Satgops are only found in Benares, where 131 were enumerated; but they are common in Bengal as a cultivating caste, and the persons in question were merely pilgrims from the east. Lastly, the Bhands may be noted as being more numerous in this district than elsewhere, though their total was but 75. The great majority are Musalmans, and

the followers of that faith are far from uncommon in all parts. They are jesters and buffoons and, like all other castes of a similar nature, are of indifferent reputation and morals.

Mu ma

Muhammadanism is a far more definite creed than that of the Hindus, and its sectarian divisions are well recognised. The returns of the last census showed that 90·7 per cent. of the Musalmans were of the Sunni persuasion, 4·4 per cent. were Shias, ·5 per cent. were Wahabis, and the remainder gave no particular sect, merely entering the name of a Muhammadan saint. There appear few tendencies towards change at the present day, and indeed change is precluded by the essentially conservative nature of Islam. It is probable that the number of Wahabis is below the mark, as the sect is growing in popularity with the younger generation of Musalmans—especially those of the Julaha caste. It is believed that there are not a few young men with a leaning towards the doctrine of the Wahabis or Ahl-i-Hadis who do not openly avow their convictions, merely to avoid unpleasantness with their families. The Musalman community is further divided into almost as many castes and tribes as are the Hindus. Representatives of no fewer than 63 castes, excluding subdivisions, were enumerated at the last census, while 723 persons were shown under the head of unspecified. Few of these, however, are of much numerical importance, and the three first comprise nearly two-thirds of the entire Muhammadan population. Most of the castes have their Hindu counterparts and their members differ but little from their unconverted brethren, while none occur in exceptional numbers.

Ju

The foremost place is taken by the Julahas or weavers, of whom there were 28,060, or 30·88 per cent. of the Musalman inhabitants. The great majority belong to the Benares tahsil and in particular to the city and suburban areas, only 4,103 being found in Chandauli and 1,098 in Gangapur. They follow their ancestral occupation for the most part, and many of them go far afield to work in the mills of Bombay and elsewhere; but not unfrequently they betake themselves to agriculture, and are hardworking cultivators of some ability. Though they are almost certainly of Hindu extraction the Julahas are the most bigoted and aggressive of all the Musalmans, and have always taken a

prominent part in the religious quarrels that have from time to time arisen in Benares. Closely akin to them are the Behnas or Dhunas, cotton carders by occupation, of whom there were 4,296; these, too, are principally residents of Benares, 2,818 being found in the headquarters tahsil, 1,193 in Chandauli and the rest in Gangapur.

heikhs. The second place is held by the Sheikhs, numbering 26,408 souls, or 29·06 per cent. of the Musalmans. No fewer than 20,322 of these belonged to the Benares tahsils and 5,163 to Chandauli, where they outnumber all other descriptions of Muhammadans. While nominally claiming descent from the early rulers of Islam the Sheikhs are mainly descended from Hindu converts, who followed the usual custom of adopting the tribe of their first patrons, the local officials such as the *qazis*, *muftis* and *qanungos*, one of whose principal duties was that of proselytism. Thus 14,245 Sheikhs are styled Siddiqis, or descendants of Abubakr, 4,679 are Qurreshis and 657 Ansaris, while the rest are either entered under one or other of the less common subdivisions or else can point to no particular clan. The Sheikhs include people of widely varying social rank, some of them being landholders of considerable status while the majority are shopkeepers, servants or cultivators.

thans. The Pathans numbered 10,331 persons, or 11·37 per cent. of the Muhammadan community, 2,148 being enumerated in the Chandauli tahsil, 321 in Gangapur and the rest in Benares. They own a fair amount of land in various parts of the district, but have lost ground to a considerable extent of late and there are few wealthy families of this race. The Pathans of this district are drawn from a great variety of clans, but the only one found in any strength is the Yusufzai, with 3,327 representatives: most of the rest are unspecified, though the Lodi, Ghori, Afridi and Bangash tribes occur in fair numbers.

ar es. Hardly any other Musalmans call for comment. The Behnas have been mentioned already, and next to them come Hajjams or Nais, 3,423; Saiyids, 3,061; and Dafalis, 2,202; while Faqirs, Darzis, Mughals and Kunjras occur in numbers exceeding one thousand apiece. The rest are quite unimportant, and there is hardly a caste among them which is not fairly well

known in almost every district of the provinces. No less than 33 have under two hundred members, while their names are merely derived from their professions. Of those detailed above the Saiyids and Mughals occupy the highest social position, and both figure somewhat prominently as landowners. The former are drawn, like the Pathans, from a large number of subdivisions, of which the chief are the Rizwi, Husaini and Jafari, but as usual the majority belong to no recognised family. The Mughals also are of various denominations, the Chaghtai taking the lead, and among them are the descendants of the Dehli sovereigns who reside in Benares.

The principal occupations of the people are shown in the census report, where they are divided into eight main classes. The most important of these is pasture and agriculture, which accounts for 57·8 per cent. of the total. This is, of course, much below the general average of the provinces, as is also the case in all districts which contain a great city and a large industrial population. Nevertheless it is considerably higher than in Lucknow, Agra, Aligarh and several other districts. The subdivision of pasture is almost insignificant, amounting to no more than one per cent. of the total population; but on the other hand a very considerable addition should be made to the agricultural class on account of those who returned some other occupation, but who also depend on agriculture in a greater or lesser degree for a subsidiary means of support. Over ten thousand persons were thus entered, and probably this number is still short of the mark. Next in order comes the industrial population, which aggregates 20·3 per cent. of the whole. This is an unusually high figure, and is only surpassed in the districts of Bijnor, Agra and Saharanpur. The reason lies solely in the presence of the city of Benares, which contains more than half the members of this class. The chief industries are those connected with the supply of food and drink, accounting for 35·4 per cent. of those coming under this head; textile fabrics and dress, 27·8 per cent.; work in metal and precious stones, 13·4 per cent.; and work in glass and earthen and stoneware, 5·8 per cent. The third class in numerical order is that described as unskilled labour other than agricultural: this includes 7·8 per cent. of the population, and calls for no

Occupations.

further comment. Then come personal and domestic services with 4·3 per cent. and then commerce, transport and storage with 3·6 per cent. The latter covers a wide field, ranging from bankers and merchants to railway porters and messengers: the actual commercial population amounts to 1·9 per cent., which is higher than that of any other district. This is not surprising, for though Benares is not a great commercial centre its business is of some importance and value, and the high percentage is due to the fact that the city population swamps that of the rural areas to an extent quite unknown elsewhere save, perhaps, Lucknow. Similarly the professional population is unusually large, amounting to 2·6 per cent. This figure is exceeded only in Muttra and Bijnor: the class is swelled by the inclusion of all the religious orders, and to the same reason is due the predominance of Muttra; it further comprises the artistic as well as the learned professions, and though the former are not of a high order they help materially to increase the total. Of the two remaining divisions administration and Government service account for 1·4 per cent., the former including not only the regular troops but also those employed by the Maharaja of Benares; and 2·2 per cent. were described as having no particular occupation, the persons coming under this category ranging from those of independent means to prisoners in the jail and mendicants.

Language. The common tongue of the people is the western Bhojpuri dialect of Bihari which is spoken in Azamgarh, most of Ghazipur and parts of Mirzapur, Jaunpur and Fyzabad. To the west it blends into the Awadhi form of eastern Hindi; but the two languages are very distinct, the Bihari being a direct descendant of the Prakrit of Magadha, the ancient kingdom of which the capital was at Patna. This Bhojpuri was entered at the census as the speech of 90·3 per cent. of the population, while of the remainder 7·2 per cent. spoke Urdu or some form of western Hindi. These were either immigrants or else were drawn from the educated classes, especially those of the Musalman faith, though the supposed Urdu of the eastern districts is often more like eastern Hindi than the Hindustani of Dehli and the Doab. For the rest, Benares is the most polyglot town in the United Provinces, as indeed is only to be expected. Speakers of Bengali

are very numerous, while those of Marathi, Gujarati, Naipali, Rajasthani and Panjabi may be counted by hundreds. These are in many cases the descendants of people who came to Benares long ago, but who have retained their mother-tongue with remarkable pertinacity.

From time immemorial Benares has been one of the chief homes of Hindu literature; but from the eleventh to the sixteenth century literary activity seems to have been crushed by Musalman domination, and to have taken refuge in southern India. A new school was founded by Kabir, the weaver of Benares, who flourished about 1400 and was a disciple of Ramanand: he wrote the well known *Sabdabali*, *Ramainis*, *Sakhis*, *Sukhnidhan* and seventeen other works in Hindi. His son was Kamal, another author of repute. Tulsi Das was not a native of Benares, but he lived there for many years and died in the sacred city in 1623. After him came Narayan Bhat, who wrote the *Prayag Ratna* in Sanskrit; his son, Shankar Bhat, the author of the *Dvait Nirnay*; and his grandsons, Nilkanth and Kamlakar Bhat, who are still remembered. To the same period belongs Saraswati, the poet laureate of Shahjahan, who wrote both in Sanskrit and the vernacular, his principal work being the *Kabindra-kalpa-lata* in praise of Dara Shikoh and others. Mention must also be made of Lachhmi Dhar Suri and his son, Bhaltoji Dikhit, who wrote the famous Sanskrit grammar called the *Siddhant kaumudi*, and several books of less importance. Many poets and prose-writers flourished at Benares during the eighteenth century, and among them the most prominent names are those of Nagoji Bhat, a grammarian who wrote commentaries on the works of Bhaltoji; Mukund Lal, a court poet, and his pupil, Raghunath of Chauragaon, whose works are much admired to this day. His son, Gokulnath, wrote the *Chet Chandrika*, and also had a large share in the translation of the *Mahabharata*. The latter work was also performed by Gopinath and his pupil, Mani Deb, who was tutor to Maharaja Iswari Narayan Singh. The ruling family were always great patrons of literature, and many poets collected at their courts, though few were of much repute save perhaps a voluminous author known as Sardar. Of the nineteenth century writers the most celebrated were Bibi Ratan Kunwar, the

Literature.

grandmother of Raja Shiva Prasad : she was born in Murshidabad in 1777 and spent most of her life at Benares, where she wrote the *Prem Ratna;* Baba Dindayal Gir, a Goshain who left behind him many works in Hindi; Harish Chandra, Chhotu Ram Tiwari, Raja Shiva Prasad and several others who are alive to this day.

News-papers. The city contains a large number of printing presses which are connected with a considerable publishing business, both of books and periodicals. The newspapers of Benares are for the most part of the usual ephemeral character, frequently changing their name and ownership. Some few, however, have attained repute and a fair standing. Actually the largest circulation is that of the English monthly journal known as the *Central Hindu College Magazine*, of which 11,000 copies are printed: it deals chiefly with moral and religious subjects, and is edited by Mrs. Annie Besant. The headmaster of the same institution edits the organ of the theosophical society, entitled *Theosophy in India;* it appears monthly and has a circulation of 5,000. But neither these nor the publications of Queen's College can be properly described as newspapers. Of the vernacular periodicals two are issued weekly. One is the *Bharat Jiwan*, a Hindi paper of moderate tone dealing with local news and consisting chiefly of advertisements : the owner is a Khattri, who is also the proprietor of the printing works of the same name. The circulation is about 1,500, which is three times as much as that of the *Awaza-i-Khalq*, an Urdu weekly owned by a Kayasth named Gulab Chand, and possessing much the same characteristics. There are at present four monthly journals, but the number is never the same from one year to another. The *Nigamagam Chandrika*, owned by the Dharm Sabha and printed at the Dharm Amrit press, is a purely religious paper that was formerly published at Muttra. The *Vanijya Sukhdayak* is also a Hindi paper owned by Jagannath Prasad Singh, a Mathur Brahman, and deals mainly with commercial topics : it is printed at the Medical Hall press, an old institution that once had a great reputation. The *Bharatendu*, from the Tara printing works, is a Hindi magazine treating of social reform, literary, scientific and commercial subjects : it has a small circulation and has little effect on public opinion. Lastly, there is the Urdu *Talim-i-Islam*, a

strongly Muhammadan paper owned by Hafiz-ud-din Ahmad, a merchant of the city, and printed at the Siddiqi press.

Benares contains several literary and religious institutions of its own, as well as numerous branches of societies whose head-quarters are elsewhere. One of the most important is the Carmichael Library, first established about 1870 by public subscription. Three years later it was enlarged at the instance of Mr. Carmichael, and Rs. 1,000 were given by the municipality towards the erection of the present building in the chauk road. It has now an annual income of some Rs. 1,900, and provides a flourishing public library and reading-room for a large number of subscribers. It also affords a meeting place for the Kashi Sujan Samaj, a society whose objects are to watch over the interests of the people of Benares, especially in municipal matters; the income is about Rs. 120 per annum. One of the principal societies is the Nagri Pracharini Sabha, founded in 1893 for the purpose of encouraging and popularising the Hindi language. It has some 650 members and an income of nearly Rs. 6,000 a year, including a Government grant given in aid of research and the publication of Hindi manuscripts. The society possesses a fine building in the Maidagin square, where meetings and conferences on educational matters are held. The Mitra Goshti is a literary society for the promotion of Sanskrit studies founded in 1902, with a membership of some 70 persons: it has no premises of its own, and the income is small. The Bandhab and Sangit Samitis are two clubs of Bengali origin with a large number of members drawn mainly from the Bengali population. The former is an amateur dramatic society, which devotes its surplus funds to charity, and the latter is a musical society which possesses a very fair orchestra. The Theosophical society is mainly religious: the headquarters of the Indian branch is established at Benares, and is under the presidency of Mrs. Besant, the number of members being nearly 4,500. It possesses several good buildings in a large enclosure near Kamachha, close to the Central Hindu College. Similarly the Sri Bharat Dharma Mahamandal is a Hindu religious association with 6,000 members from all parts of India, its president being the Maharaja of Darbhanga and its aims the promotion and maintenance of Hindu orthodoxy. With it is

Literary institutions.

affiliated the Bharatvarsiya Dharma Pracharini Sabha, established in 1873 with the object of spreading a knowledge of the *Vedas*. The Brahma Shankar religious society has lately taken up its headquarters in Benares and has erected a very fine building there. There is also the Arya Samaj, of which mention has been already made.

Proprietary rights.

Proprietary tenures in Benares are much the same as in the other permanently-settled districts and present few peculiar features. Practically speaking they originated with the settlement, for before that date almost all tenures had been extinguished by the efforts of Raja Balwant Singh and his successors. When the settlement was made, one of the greatest difficulties encountered was the selection of the persons from whom engagements were to be taken. Such persons were afterwards recognized as proprietors, generally without regard to the claims of others, so that to a large extent the old village communities lost their original character, one or two leading sharers being invested with the rights of ownership to the exclusion of the rest. Such a step was not without its advantages: it simplified the revenue administration, it revived the spirit of independence which had been crushed during years of native rule and it arrested the process of subdivision which of late years has advanced with startling rapidity. It was, however, an act of some injustice which came to light in the unhappily frequent instances of sale on account of default, the punishment falling on the whole community as well as on those immediately responsible for the arrears of payment. Another point to be noticed is that the settlement was made in lump sums on holdings and not by villages. This saved trouble at first : but in later years it caused great confusion. Alienations and transfers are comparatively simple when they refer to a whole *mauza* or village or to one of the component *mahals* or revenue-paying units in a village. But where the *mauza* was ignored from the first, and the *mahal* is not a portion of the *mauza* but an area comprising perhaps two or three whole villages and parts of several others, in every one of which each individual co-sharer has a fractional share, the system becomes extremely intricate. These complex *mahals*, as they are called, are a well-known feature of the eastern districts,

and their presence has afforded the greatest difficulty in the preparation of records-of-rights. Sometimes it was found that the obstacle had been overcome by the parties concerned by a distribution of the revenue among themselves : but elsewhere this was left to the settlement officer, who could do nothing unless he had first gained the consent of the owners to such distribution. Apart from this, the forms of tenure are in no way different from those prevailing elsewhere, comprising the usual varieties of *zamindari* and coparcenary rights, to which must be added the miscellaneous kinds of under-proprietary holdings to be found in a greater or lesser degree throughout the district.

Forms of tenure.

There are altogether 2,012 *mauzas* or villages in the district, exclusive of those which belong to the Gangapur tahsil. In 1840 they were apportioned among 1,086 *mahals*, while in 1882 the figure had increased to 1,494, owing to partitions which had been most numerous in pargana Katehir. Still the number of *mahals* was very much less than that of villages owing to the system adopted at the permanent settlement, which was effected rather with owners than on areas. Of late years, however, the position has been reversed, as the number of *mahals* has increased in the most extraordinary manner. Possibly the distribution of the revenue at the last revision facilitated the process ; but it seems that the chief causes have been the increased number of sharers, resulting in greater pressure on the land and compelling the owners to cultivate their individual plots themselves instead of letting them to tenants. In 1906 there were no fewer than 3,945 *mahals*, or nearly twice the number of villages exclusive of 26 temporarily settled. The proportion of *mahals* to *mauzas* is fairly constant throughout the district, though it is highest in pargana Majhwar, followed by Katehir and Dhus and lowest in Ralhupur and Athganwan. Of these *mahals* 1,224 are held in single *zamindari* tenure, which is predominant in Ralhupur, Dehat Amanat, Kol Aslah and Kaswar Sarkar ; 2,037 in joint *zamindari*, the most common form in all other parganas except Narwan ; two are perfect *pattidari*, this variety being found in Majhwar alone ; 628 are imperfect *pattidari*, the majority of these being in the Chandauli tahsil and the bulk of the remainder in pargana Katehir ; and 54 are *bhaiyachara*, no

fewer than 48 belonging to Narwan. The prevalence of *zamindari* tenure is only natural, owing principally to the large area held by the Maharaja of Benares and to the extensive acquisitions by the money-lending classes, almost all of whose villages are thus recorded.

The increase in the number of *mahals* has only intensified the complexity of tenure caused by a settlement according to estates rather than by villages. These complex *mahals*, consisting often of minute fractions of shares in a large number of villages, are to be found in every pargana of the district save Ralhupur alone. There are no fewer than 635 of which 337 are in the Benares tahsil, especially in the Katehir and Athgaunwan parganas, and 298 in Chandauli, the largest number being in parganas Narwan and Majhwar. Their presence, as is the case throughout the eastern districts, renders the maintenance of correct land records an extremely arduous task.

Gangapur.

The tenures in Gangapur are of a different nature, and correspond to those prevailing throughout the Family Domains. The Maharaja is the actual proprietor of the entire tract, though in many cases the cultivating communities have prescribed rights of an under-proprietary nature. The tahsil contains 316 villages, divided into 374 *mahals*. Of the latter 170 are ordinary *zamindari* or *na-manzuri* as it is here termed; 186 are *manzuri*, the occupants paying a fixed proportion of the assets to the Maharaja as superior proprietor; 13 are revenue-free, and five only are *muqarrari* or held on perpetual leases at a fixed sum, this form being not nearly so common as in the adjacent pargana of Bhadohi in the Mirzapur district.

Subordinate tenures.

Similar inferior rights are to be found to some extent in the rest of the district. The commonest is that known as *shankalp*, though this does not as a matter of fact imply subordinate right but actual ownership. The *shankalpdar* is really a holder of land free of revenue, since he pays nothing to the nominal *zamindar*, who has, however, to meet the Government demand. Such holdings usually take the form of small plots given to Brahmans and others on religious or personal grounds. They are to be found in all parganas, but are most extensive in Kol Aslah and Dehat Amanat. Their total area is 20,046 acres,

of which the two parganas named contain 3,805 and 3,169 acres, respectively. The *muqarrari* tenure, by which land is held on a fixed and perpetual lease, is found in a few cases, though in some instances this resembles *shankalp* in that nothing is paid to the superior proprietor who is responsible for the revenue. Of such a nature is the *muqarrari* of 1,227 acres in Dehat Amanat granted by the Maharaja's predecessors to Raja Sheo Prasad and his heirs, and 113 acres in Kaswar Sarkar. True *muqarrari* is to be found in 1,262 acres in Dehat Amanat, assessed at Rs. 3,142, of which 78 per cent. is paid by the *muqarraridar;* in 1,893 acres in Majhwar where the under-proprietor pays as much as 98 per cent. of a demand of Rs. 965; and in a plot of 155 acres in Kaswar Sarkar, where the proportion paid is 100 per cent., the benefit in this case being confined to the surplus assets.

Proprietary castes.

Of the various proprietary castes the Bhuinhars take the foremost place, holding at the present time 156,327 acres or 27·45 per cent. of the whole area in the Benares and Chandauli tahsils. They own almost the whole of Kol Aslah, and are far in advance of any other caste in the parganas of Athganwan, Kaswar Sarkar, Dehat Amanat and Ralhupur. The Bhuinhars have largely increased their possessions of late years, and though this is due mainly to the purchases of the Maharaja of Benares, the latter is by no means the only landholder of this caste. The total number of proprietors is 4,747, large communities being found in Narwan, Majhwar, Kol Aslah, Mahwari and elsewhere. The second place is taken by Rajputs, who hold 134,942 acres or 23·7 per cent. of the area. They have lost ground enormously since 1840, when they possessed as much as 72·2 per cent., though on that occasion they were generally confused with the Bhuinhars whose recorded holdings were comparatively small. The decrease is common to all parganas of the district, and the result can only be ascribed to their improvidence and mismanagement: it is none the less serious and regrettable, for the transfer of ancestral lands to the money-lending classes does not tend to promote harmony. The most extensive alienations took place about the middle of last century, for since the revision of records in 1882 the Rajput losses have been comparatively small, and in some parganas they have actually improved their position. They still preponderate in

Narwan, Barhwal, Majhwar, Mahwari, Barah, Katehir and Sultanipur, but with the exception of the two last their holdings in the Benares tahsil are relatively insignificant. The Rajput proprietary community is extraordinarily varied, including representatives of no fewer than 31 different clans; but only a few of these are of much importance. The Bhrigbansis and Barhaulias of Chandauli, who are practically identical and at all events of similar origin, own 53,482 acres, all in that tahsil, divided between 11,911 persons. The Raghubansis, who are strongest in Katehir and the neighbouring parganas, hold 40,115 acres with 3,452 sharers. The Nagbansis, whose possessions are confined to Narwan, own 15,622 acres in that pargana, and next come the Chandels with 4,966 acres in Narwan and Barah. The Bhanwags of Pandrah, Jalhupur and elsewhere hold 4,944 acres in the Benares tahsil, while Bais, Banaphars, Gaharwars, Gautams and the Monas Rajputs of Kaswar possess over one thousand acres each. In the third place come Brahmans with 108,382 acres or 19 per cent., the area being distributed among all the parganas. The category includes Nagars, 19,415 acres and Gujaratis, 15,327 acres, who in former days were classed with the Mahajan landholders. These three castes together own over 70 per cent. of the entire area, and the others are relatively unimportant. Chief among them are Banias, principally of the Agarwal subdivision, who own 51,557 acres or 9·1 per cent., and have gained very rapidly of late years, as also have the other trading classes such as Khattris and Kalwars, who now own 8,975 and 5,695 acres respectively. Musalmans own 39,087 acres or about 7 per cent., three-fourths of this lying in the Chandauli; they are mainly Sheikhs, who hold 23,574 acres, but Mughals, Saiyids, Pathans and Iraqis have considerable estates. They have lost ground steadily, and the process has been of long duration, since in early days they occupied a dominant position in the Chandauli tahsil. The Kayasths, too, have declined, their total holdings being 20,932 acres, or 3·7 per cent., of which nearly one-fourth lies in pargana Katehir. Goshains own 10,304 acres, more than half belonging to Pandrah, and Bengalis 5,478 acres, which represent recent acquisitions, chiefly in Barah and Dhus. The purely agricultural castes, Kurmis, Koeris and Ahirs, have but small possessions, 7,720

acres in all, of which 4,694 are owned by the Kurmis, who alone have made any headway. Several other castes are represented, but they are of little importance, and further details will be given in the various pargana articles. It is worthy of note that whereas the average holding per owner in the district, excluding Gangapur, is 10·8 acres, the figure rises to 19 acres in the Benares tahsil while in Chandauli, where the money-lender is much less in evidence, it is little more than seven acres. This indicates a more successful struggle on the part of the village communities in the eastern subdivision, though at the same time the existence of complex *mahals* renders the accuracy of the returns somewhat open to doubt, inasmuch as the same persons are often shown as owners in different villages.

Maharaja of Benares.

By far the largest proprietor in the district is the Maharaja of Benares. The family are Gautam Bhuinhars, whose home for many generations was at Gangapur, in pargana Kaswar. The first member to attain prominence was Mansa Ram, the eldest of four brothers, who took service with Mir Rustam Ali, governor of Benares in the days of Nawab Saadat Khan of Oudh. His son was Raja Balwant Singh, who obtained the lease of the *sarkars* of Benares, Jaunpur and Chunar in 1738, and added that of Ghazipur in 1757. Balwant Singh left a daughter by his first wife, Rani Gulab Kunwar, whose father was Bariar Singh of Pindra, the *zamindar* of Kol Aslah, and two illegitimate sons by a Rajput woman. Of the latter one was Chet Singh, who succeeded to the charge of the province, and in 1775 obtained a *sanad* from the East India Company. The events of Chet Singh's career belong principally to the general history of the district, and need not be dealt with here. His rebellion in 1781 ended in his deposition and the bestowal of his estate on Mahip Narayan Singh, whose mother was Padam Kunwar, the only legitimate child of Raja Balwant Singh, and whose father was Drigbijai Singh of Narhan in Darbhanga The *sanad* conferred on the new Raja was conditional on an annual payment of forty lakhs, while the civil and criminal administration of the city of Benares, together with the mint, were taken out of the Raja's hands. A further agreement made in 1794 separated the Family Domains, which had been granted personally to Raja Balwant Singh, from the rest of the Benares province, of

which the direct control was now assumed by the British Government, subject to an annual payment to him of one lakh from the surplus revenues. The Raja died in the following year and was succeeded by his son, Raja Udit Narayan Singh Bahadur, who unsuccessfully attempted to procure the abrogation of the agreement, this document continuing to determine the relations of the Raja with the Government. He died childless in 1835, but he had adopted Iswari Prasad Narayan Singh, the son of his youngest brother, Parsiddh Narayan Singh. The Raja remained loyal during the Mutiny, thereby rendering a signal service to the British cause, and in return he was awarded the personal title of Maharaja Bahadur, while in 1877 he obtained the marked distinction of the G.C.S.I. He, too, had no issue, and adopted the son of his brother, Nar Narayan Singh. This was Parbhu Narayan Singh, who succeeded to the title of Raja and the estate in 1889. The personal title of Maharaja Bahadur and the appellation of Highness was continued to him at his succession, and in 1891 he was created a Knight Commander of the Indian Empire, while in 1898 he was raised to the dignity of a Knight Grand Commander of the same order. Apart from the Family Domains, which comprise the 316 villages of pargana Kaswar Raja, the Maharaja owns a very large estate in this district, with a total area of 100,281 acres, and a revenue demand of Rs. 1,93,151. His property is distributed over all the parganas of the Benares tahsil, and also lies in Narwan, Barhwal, Majhwar, Ralhupur and Mawai of tahsil Chandauli. The most extensive areas are in Kaswar Sarkar, Kol Aslah and Dehat Amanat. In addition to this the Family Domains include 1,804 villages in the Mirzapur district, exclusive of 63,423 acres of ordinary *zamindari* in the same district; while elsewhere the estate comprises 25,677 acres in Allahabad, 45,809 acres in Jaunpur, 3,304 acres in Ghazipur, 291 acres in Ballia and 48,000 acres in the Shahabad district of Bengal.

Munshi Madho Lal.

The next largest proprietor after the Maharaja is the Hon'ble Munshi Madho Lal of Benares. He belongs to an ancient and distinguished family of Sipahi Nagars, who in the eighteenth century migrated from Ahmadabad to Dehli and thence to Lucknow, where they were in the service of the Kings of Oudh. The first to settle in Benares was Munshi Bhawani Lal, whose

sons entered Government service, one of them being Government pleader. Other members of the family took to banking, which rapidly led to the acquisition of wealth and landed property; while at the same time they were conspicuous for their public spirit and their interest in local affairs. Bhawani Lal had three sons, Girdhar Lal, Lakhmi Lal and Gobind Lal, all of whom were in Government service, the second being Government pleader at Benares, where he made a large fortune and added much to the family estates. He died without issue, and of the two sons of Gobind Lal one left no son to succeed him, while the line of Munshi Gobind Lal is now represented by a great-granddaughter, Basant Kunwar. Girdhar Lal was succeeded by Beni Lal, who served as munsif in Ballia and Benares, and was the father of Munshi Madho Lal and Sadho Lal. The latter was engaged in the family business, while Madho Lal entered Government service, and after a distinguished career retired as judge of the small cause court. In 1900 he became a member of the provincial Legislative Council, and at the present time he is a member of the Viceroy's Council. He resides at Chaukhambha in Benares, and also has a fine mansion at Bhulanpur, about four miles west of the city. Besides extensive property in the districts of Ballia, Ghazipur and Jaunpur, he owns 67 villages and parts of four others in this district, paying a revenue of Rs. 21,310. The estate comprises 5,477 acres in the Benares tahsil, situated in the parganas of Dehat Amanat, Jalhupur and Katehir; and 7,865 acres in the Ralhupur, Barhwal, Dhus, Mawai and Narwan parganas of tahsil Chandauli. Munshi Madho Lal also manages the estate of Basant Kunwar, which comprises three villages and six *mahals*, with an area of 2,731 acres and a revenue of Rs. 5,594 in the Benares tahsil, situated in the parganas of Jalhupur, Sheopur and Pandrah.

The Rai family.

The third largest landowner of the district is Rai Kishan Chand, who holds 7,131 acres in tahsil Benares, mainly in pargana Katehir, and the rest in Jalhupur and 1,839 acres in the Barah pargana of tahsil Chandauli, comprising in all 31 villages and one *mahal* with a revenue demand of Rs. 16,343. The Rai family, as it is called, is one of the oldest Agarwala houses in Benares and was founded by Rai Ram Partab, who held various posts at the court of Akbar, from whom he received the title of

Ali Khandan and the gift of a necklace. All his descendants served the Mughals, and one of them named, Indraman, held the office of Diwan and the title of Raja. His grandson, Rai Khayali Ram, was appointed to a high post in Bihar, residing at Patna. Owing to the services rendered by him to the Company Lord Clive obtained for him from the Emperor Shah Alam the *jagir* of Mahgaon in the Allahabad district, while later he was given the title of Raja Bahadur. The settlement of Bihar was made with him and Raja Kalyan Singh at an annual revenue of 29 lakhs, and it was in his service that the ancestors of the Dumraon and Tikari families laid the foundations of those great estates. His son, Rai Balgobind, received from Warren Hastings in 1777 the parganas of Ballia and Tanda, and the grant was commuted in 1792 for a pension of Rs. 4,000 per mensem. He died in 1810, and his sons, Rai Patni Mal and Rai Bansidhar, squandered a great deal of the property in litigation. The latter resided in Patna, where his descendants still live. Rai Patni Mal entered the political service of the Company, and in 1803 was instrumental in making treaties with the Nawab Wazir of Oudh, the Maharana of Gohad and the Maharaja Sindhia. For this he received the title of Raja from Akbar (II), and the Maharana of Gohad bestowed on his sons a *jagir* in the pargana of Ater. He also served on the commission presided over by Lord Cowley for the settlement of the ceded territories; but after this he retired from public life and devoted himself to religion, building temples, shrines and tanks at many places of pilgrimage. The best known of these are the Shiva tank at Muttra, a well in Kangra on the road to Jwalamukhi and the bridge over the Karamnasa at Naubatpur. In 1831 Lord William Bentinck bestowed on him the title of Raja Bahadur. Raja Patni Mal had taken up his residence at Benares in 1809, and his sons, Rai Sri Kishan and Rai Ram Kishan, started a banking business, which prospered greatly and enabled them to buy land in the district. The most noteworthy of their descendants were Rai Narayan Das and Rai Narsingh Das, who rendered valuable service during the Mutiny and received the special thanks of Government. They also bequeathed large sums for works of public utility, and to them the Victoria Park in part owes its existence. The family

afterwards divided, and is now represented by seven branches. Rai Kishan Chand is the most wealthy member, and is the owner of the banking firm of Rai Bishan Chand. Other branches comprise the Lahartara family, and those headed by Rai Batuk Prasad of Sigra and Rai Sham Kishan of Pandepur and his brothers.

The Sahu family. Another branch of Agarwalas, known generally as the Sahus and also designated by the nickname of Jhakkar or eccentric, is represented by Babus Rama Das, Parsotam Das and Madhosudan Das, who own three villages with an area of 1,564 acres and a revenue of Rs. 2,086 in pargana Barah. They came, it is said, from Agroha, between Agra and Karnal, and migrated to Allahabad, Chunar and Ahraura, whence Kalyan Das Sah and Chintamani Das Sah moved to Benares about two hundred years ago. Their banking business prospered, and in 1770 Bhaiya Ram Sah, the head of the family, had 52 branches and agencies in various parts of the country. One of his sons was Bhawani Das, who settled in Calcutta and acquired a large fortune. The other was Gopal Das, who gave his name to a *muhalla* in the heart of the city. His son was Manohar Das, who started an insurance agency at Calcutta and was present at the siege of Seringapatam while serving as a commissariat contractor. He obtained a sword belonging to Tippu Sultan, afterwards given by his descendants to Maharaja Jang Bahadur of Nepal, and a dagger still in the possession of the family. He died at Benares, leaving a great deal of property in Calcutta and elsewhere, notably the market called Bara Bazar in Calcutta, a *maidan* with a tank in the centre opposite the Indian Museum, a tank at Sitakund, and a *dharmsala* at Gomati. His son, Makund Lal, wasted his patrimony and earned the family nickname. He left three sons, Ram Das, Janki Das and another. The first was the father of Madho Das and Bisheshar Das, both prosperous bankers and prominent men in Benares. The sons of the former are the present owners of the landed property in this district, and also of a well-known bank. The three sons of Bisheshar Das are Girdhar Das, Kesho Das and Gopal Das, who have an extensive banking business and a good deal of land in the Benares division. The Calcutta property is held by the descendants of Janki Das, who are among the most

enlightened gentry in Benares. Two of them are prominently connected with the Central Hindu College, and the senior member, Babu Gobind Das, is an honorary magistrate.

Babu Moti Chand.

One of the largest *zamindars* in the Benares division is Babu Moti Chand, the representative of a family which came from Dehli about 175 years ago, when Babu Nilkanth settled at Azmatgarh in the Azamgarh district. There he established a trading concern, which afterwards became known as Ratan Chand Lallu Mal from the names of his grandsons. In 1840 a branch was started in Calcutta under the designation of Sital Prasad Kharag Prasad, and this still carries on a large business. In 1857 Beni Prasad, the son of Ratan Chand, did good service for Government, and when his house was plundered and burned by the mutineers he was given the property of Goga Halwai, a ringleader of the rebels. Soon afterwards the family moved to Benares, and there established the firm of Balkishan Das Bisheshar Prasad. Babu Moti Chand and his two brothers, in addition to a wealthy banking business that brings in nearly four lakhs a year, pay over a lakh as land revenue in Benares, Azamgarh, Jaunpur, Fyzabad, Gonda, Gorakhpur and Ballia. Their property in this district consists of three whole villages and portions of 16 others in the Benares tahsil, with an area of 2,796 acres and a revenue of Rs. 4,712: it is mainly situated in pargana Katehir, but also in Sultanipur, Sheopur and Dehat Amanat.

ity ankers.

Several of the bankers mentioned in the preceding chapter have considerable estates in the district. Babu Sham Das, the present head of the firm of Madhuban Das Dwarka Das, owns nine villages and three *mahals* in the Benares tahsil, with an area of 4,446 acres, in the parganas of Katehir, Sultanipur, Dehat Amanat and Sheopur, and a revenue demand of Rs. 5,918. Babu Baijnath Das, of the firm of Brijbhukan Das, holds nine villages and three *mahals* assessed at Rs. 4,981, and situated in the parganas of Sheopur, Jalhupur and Athganwan, the total area being 1,749 acres. Babu Balbhaddar Das, the owner of the Lochiram Gopinath business, holds two villages and two *mahals* in Jalhupur and Dehat Amanat, with an area of 1,059 acres and a revenue of Rs. 2,601, and Babu Batuk Prasad Khattri, of the

firm of Gokul Prasad, has recently acquired seven villages and one *mahal* in Athganwan and Jalhupur, with an area of 652 acres and a revenue of Rs. 2,457. Other bankers include Chaudhri Ram Prasad, a member of a family which came from the Punjab to Lucknow, where they helped to finance the British forces during the Maratha wars, and thence to Benares in 1881; he owns six villages in pargana Barah, with an area of 2,680 acres and a revenue of Rs. 3,973. Joshi Bhaironnath, the owner of the largest firm of jewellers in the city, belongs to a Gujarati family which settled in Benares about two hundred years ago, and holds land to the amount of 5,803 acres, comprising 20 villages and two *mahals* in Dhus and Majhwar, with a revenue of Rs. 4,541. Another Gujarati family, now represented by a widow named Chandraoti Bahu, acquired land through trade in Benares, and hold ten villages in Kaswar Sarkar, with an area of 968 acres and a revenue of Rs. 2,801: one of them, Babu Gobind Das, was employed at the mint and thus gained the name of Taksali. Lal Bahadur Singh, of an Azamgarh Rajput family which came to Benares about a century ago and engaged in money-lending, owns five villages and eight *mahals* in Kol Aslah, Katehir, Pandrah and Jalhupur, with an area of 1,491 acres and a revenue of Rs. 2,992; the property was acquired mainly by his father, Thakur Sarabjit Singh. Another Rajput is Ratan Singh, whose ancestor, Maina Singh of Arrah, came to Benares about 150 years ago and started a gold lace business; he has retired from trade and holds four *mahals* in Pandrah and Sultanipur, with an area of 728 acres and an assessment of Rs. 2,703. The great silk concern of Mallu Mal Girdhar Das is now represented by Dhumi Mal and his brothers, whose great-grandfather, Lala Kamlapati, came from Lahore and started business in Benares. Their father acquired landed property, which now amounts to 1,098 acres in pargana Katehir, comprising seven *mahals*, with a revenue of Rs. 2,497. One of the brothers, Jyoti Prasad, has established an iron foundry at Mughal Sarai under the name of the Shib Iron and Brass Works. Mata Prasad and his brothers are the owners of five villages and portions of four others in Katehir, with an area of 1,166 acres and a revenue of Rs. 2,332. They are Koeris by caste, and migrated from Kanauj to Rai Bareli, where one of

them, Bodh Ram by name, took service under Asaf-ud-daula and obtained from him the title of Raja. One branch of the family came to Benares, where Ram Charan Ram and his son, Ghisa Ram, accumulated wealth by trade. The latter's son, Ganesh Ram, the father of the present owner, bought the property. The Sahus of Basni have lost much of their wealth and estates, which are now mortgaged to Sahai Ram of Benares. The family first rose to prominence about a hundred years ago, when Ramcharan Sahu made a fortune by trading, and his son extended the business, establishing branches in many cities; but the money was squandered by Ram Bhairon Das, who spent three lakhs on a single wedding and more than that sum on a house at Basni, and all that remains to Manki Kunwar, the present representative, is a mortgaged property of 1,075 acres assessed at Rs. 2,836 in pargana Athganwan. Among the bankers and traders of Benares are several others of little note, who have recently acquired land. Such are Rameshwar Sahu, who holds four villages in pargana Sheopur, assessed at Rs. 2,094; Babu Gobind Das, whose estate of one village and nine *mahals*, paying a revenue of Rs. 2,678, lies in Athganwan; Babu Bholanath, who was in the service of an Orissa chief, and has purchased three villages and two *mahals* in pargana Narwan, the area being 2,404 acres and the revenue Rs. 2,217; Seth Chand Mal, who has five villages and one *mahal* assessed at Rs. 2,506 in the Dhus pargana; Babu Mathura Das, who owns four villages and one *mahal* in Mawai, paying Rs. 2,165; and Babu Madho Lal, who has bought 4,728 acres in the Chandauli tahsil, comprising ten villages and four *mahals* with a revenue of Rs. 5,028 in the parganas of Ralhupur, Mawai, Mahwari, Majhwar and Barah.

Religious endowments.

A valuable property, consisting of ten villages and two *mahals* with a revenue demand of Rs. 3,062 in pargana Athganwan, is owned by the temple of Krishna known as the Gopal Mandir; and there are one or two other properties of a similar nature in the district. Goshain Narayangir, the present titular owner of the Surajkund *math*, has a large estate in Mirzapur and 437 acres in Pandrah and Dehat Amanat, assessed at Rs. 2,354. The *math* is a somewhat ancient institution, and its affairs are now under the management of the Court of Wards.

Another estate of 997 acres in Pandrah and 49 in Kol Aslah, with a revenue of Rs. 2,111, is managed by Shiva Das, an Udasi, on behalf of the Benares Udasi Faqir *Chattar*, the land having been purchased for the charity about 120 years ago. In pargana Mahwari there is an estate of two villages and a part, covering 1,054 acres and assessed at Rs. 2,679, which belongs to the Jagambari Uri *math*, of which the first *mahant* was Sri Biswadhar Swami, who with his successor, Mulkarjan Swami, is believed to be immortal and to have been buried alive in the Jagambari. The *math* received various gifts of land in the city from Humayun and his descendants, and the other property was acquired by purchase as the proceeds of a banking business conducted under the name of Jangam Baba. The *mahants* are credited with the power of performing miracles, and it was through the display of this power in the shape of a journey through the air to Nepal and elsewhere before Aurangzeb that the *math* building was preserved. The Anai *taluqa* of ten villages in pargana Pandrah, with an area of 1,988 acres and a revenue of Rs. 5,150, is a *waqf* property administered as a trust by Muhammadan trustees.

Other land-owners.

One or two other landlords deserve mention. Among them is His Highness the Raja of Vizianagram, who owns 21 villages and one mahal in the Katehir and Sheopur parganas and one *mahal* in Majhwar, with a total revenue of Rs. 2,715. In addition he has an extensive property in the city, which owes to him and his predecessors the town hall, the Bhelupura dispensary and other buildings. Rani Bed Saran Kunwar of Agori Barhar in Mirzapur owns 36 villages in pargana Majhwar, assessed at Rs. 5,909. These were purchased from the Raja of Jaunpur, who had acquired them from the old Barhaulia *zamindars*. An account of the family will be found in the Mirzapur volume. Babu Banipado Bapoli is a Bengali of Ramnagar, in the 24-Parganas, whose ancestor, Indra Narayan Bapoli, came to Benares after leaving the service of Ghazi-ud-din Haidar, King of Oudh, and bought a property which now comprises a village of 2,733 acres with a revenue demand of Rs. 1,999 in pargana Barah. To the same date belongs the estate of Mirza Qasim Ali, whose family came to Benares with Shams-ud-daula, a brother of

Ghazi-ud-din Haidar: he owns 878 acres in pargana Sheopur, assessed at Rs. 2,575. Another Musalman property is that of Nawab Sitara Begam, who comes of a wealthy Patna family and is the widow of Nawab Fakhr-ud-daula, a descendant of Mirza Shams-ud-daula. The latter was the son of the Nawab Wazir Saadat Ali Khan and settled in Benares at Nawabganj near Durgakund. The estate, acquired under a mortgage from the Bhuinhar *zamindars* in 1839, comprises two villages in Kol Aslah with an area of 1,282 acres and a revenue of Rs. 2,201. Ravinandan Prasad, a Kayasth vakil, owns one village and 14 shares, with an area of 1,833 acres and an assessment of Rs. 3,403, in pargana Katehir. The family comes from Chauri Sikandarpur in pargana Amorha of the Basti district, where they held a large property. This was confiscated on account of some quarrel with the Nazim, and the family dispersed. Pande Bishwanath Singh came to Benares and was a revenue officer under Raja Balwant Singh. His grandson, Pande Durga Prasad, was much respected and acquired a small estate; his two sons entered the service of Government, and the elder left two sons, of whom one is now a deputy collector while the other, Raghunandan Prasad, joined the bar, became a prominent and public-spirited citizen and obtained the title of Rai Bahadur. He died in 1906, and his son is the owner of the estate. Ram Sundar Singh is a Bhuinhar farmer who owns 662 acres in Kol Aslah, Pandrah and Athganwan, comprising two villages and ten shares with a revenue of Rs. 2,197. He inherited the property from Chekuri Singh, his maternal grandfather, who resided at Baikhanpur. Balgobind Singh is one of the Raghubansis of Ajgara in pargana Katehir, and holds a large estate of thirteen villages in Barah paying as revenue Rs. 3,800. One of the family named Jaglal Singh, on account of their straitened circumstances arising from constant subdivision of the ancestral estates of Kaithi and that of Nakhwa, which had been acquired by marriage, went off to Hyderabad, and entered the service of the Nizam as a *chaprasi*. He rapidly gained promotion, and died as a *musahib*. With the money he there amassed his brother, Balgobind Singh, bought the property in Barah.

Cultivating tenures.

The existing distinctions between the various forms of cultivating tenures were unknown at the time of the permanent settlement, and also at the revision of records in 1840. The *maurusi* tenants of the latter date had none of the well-defined rights of occupancy which were engendered by Act X of 1859 and Acts XVIII and XIX of 1873, and no mention of this class is to be found in the early records. Ex-proprietary tenants also are of comparatively recent creation, so that it is impossible to establish any relation between the returns of the present day and those of early dates. At the last revision of records the area cultivated by proprietors, either as *sir* or *khudkasht*, according to the definitions of Act XII of 1881, was 89,317 acres, while of the rest 30,877 acres were rent-free, 188,815 acres were held by occupancy tenants, 89,510 acres by tenants at fixed rates, 37,222 acres by tenants-at-will and 1,771 acres by ex-proprietors. These figures have since undergone considerable modifications. In the first place, the total area included in holdings has increased, rising from 437,834 to 445,753 acres in 1905-06. Proprietary cultivation has risen to 98,519 acres, or 22·1 per cent. of the whole. The increase is common to almost the whole district, the parganas of Sheopur and Katehir alone showing a slight decline. The great bulk of such land is to be found in the Chandauli tahsil, especially in the Narwan pargana, where 52 per cent. of the land is so held, while the proportion exceeds 34 per cent. in Barhwal and Mahwari. In the Benares tahsil the percentage is but 11·9, ranging from 7·8 in Kaswar Sarkar and little more in Sheopur and Dehat Amanat to 14·4 per cent. in Katehir and 18·8 in Sultanipur, where the old landlords have been more successful in retaining their position.

Privileged tenants.

The area held by tenants at fixed rates has remained practically unaltered, aggregating 89,227 acres in 1906. This is the necessary result of the fact that such rights are almost equivalent to ownership, or at any rate to under-proprietary tenure. Not only are they hereditable but they are also transferable, and therefore such tenants have an immense advantage over those with ordinary rights of occupancy. Another very important question is that of credit; but at the same time it is probably true that possession on these terms engenders extravagance and

leads to frequent transfers. This tenancy is very unpopular with the landlords, who lose all power of selection. The slight decrease in the area is due to the purchase of the right by the *zamindars*; and action of this nature was at one time very frequent, though of late years the tenants have shown little disposition to part with their holdings. No further decrease is probable, as this class generally possess the best lands, or at all events those which have been longest under cultivation; so that they are the last to be affected by any temporary depression. The proportion of land held at fixed rates barely differs in the two tahsils, amounting to about 20 per cent. of the whole area. It varies, however, to a considerable extent in the several parganas, being no less than 33·4 per cent. in Pandrah and over 30 per cent. in Barah and Dhus, while Kaswar Sarkar comes next with 29 per cent. On the other hand it is but 8·3 per cent. in Narwan, with its unusual amount of proprietary cultivation, 12 per cent. in Athganwan and 12·9 per cent. in Sultanipur. The case has been different with occupancy tenants, whose holdings are now 173,951 acres or 39 per cent. of the whole. Every pargana shows a decrease, though in a varying degree, the most noticeable being Sheopur, Dhus and Ralhupur. Formerly the landowners do not seem to have objected to the acquisition of occupancy rights, but rather the reverse, as they hoped in this manner to increase the attachment of the tenant to the soil; but nowadays the opposition is often strong, and the mere prevention of fresh rights of this nature from accruing necessarily results in a decrease in the area during a prolonged period. The tenure is far more usual in the Benares tahsil than in Chandauli, extending in the former to 47·3 and in the latter to 30·6 per cent. of the area included in holdings. The proportion exceeds 55 per cent. in both Athganwan and Sultanipur, and is very nearly as great in Kol Aslah: in no part of the tahsil is it less than 39 per cent., this being the figure for Kaswar Sarkar. This contrasts somewhat remarkably with little more than 24 per cent. in Narwan, Dhus and Barhwal, while the highest ratio in the eastern tahsil is 44·5 per cent. in Mawai. Ex-proprietary holdings are nowhere extensive. They have naturally increased since the last revision, and now aggregate 4,089 acres or ·9 per cent. of the total area. Most of this

lies in Chandauli, and particularly in Majhwar, Barah and Narwan; while in the Benares tahsil almost all the land so described belongs to Katehir and Kol Aslah. The rent-free area has decreased in an extraordinary degree, and is now but 5,085 acres: it is scattered over all parganas of the district, and is appreciably large only in Kol Aslah. Such lands include all grants made by *zamindars* in lieu of service or otherwise, and the reduction in the area is due either to their resumption or else to the acquisition by the holders of *zamindari* rights based on prescription.

Tenants-at-will. There remain the tenants without rights, whose position in this district is unusually insignificant. Their total holdings amount to 74,845 acres, and though this is double as much as was recorded in 1882 the proportion to the entire tenant area is but 16·8 per cent. The increase is common to all parganas, and is due in part to the extinction of occupancy rights, but far more to the expansion of cultivation. Their relative position varies according to the prevalence or otherwise of the privileged classes. In Ralhupur no less than 37·1 per cent. is held by tenants-at-will, and next come Dehat Amanat with 29·8, Mawai and Sheopur with 26, and Kaswar Sarkar with 22·1 per cent.; while at the other end of the scale are Mahwari and Barah, with 9·2 and 8·8 per cent, respectively.

Sub-tenants. Under such conditions it is but natural that a very large area should be sublet. This is the case throughout the permanently-settled districts, in which tenants at fixed rates hold a position closely analogous to that of proprietors, and find it far more profitable to let their land at double the rent paid to the *zamindars* than to cultivate it themselves. The practice, too, has increased immensely of late years. At the last revision of records the *shikmi* area was but 32,030 acres, whereas in 1906 it had more than quadrupled, being 141,869 acres or 31·8 per cent. of the whole area included in holdings. This is equivalent to all the land held at fixed rates as well as half the proprietary cultivation. The increase is general, though larger in some parganas than in others: the area sublet is comparatively greater in the Benares tahsil, where it amounts to 35 per cent. of the whole; the proportion is highest in Dehat Amanat, being there no less than 40 per cent. of the land cultivated.

Cultivating castes.

Details of cultivation by caste are not available for the Gangapur tahsil. In the rest of the district the composition of the agricultural body is extremely diversified, but a few castes stand out prominently and 80 per cent. of the land is divided between seven castes. Rajputs come first with 28·5 per cent. of the total area included in holdings, and their clans and territorial distribution are identical with those of the Rajput proprietors. Next come Brahmans with 21·8 per cent., the largest areas being in the Kol Aslah and Katehir parganas. Then Bhuinhars, principally in Narwan and Kol Aslah, with 9·2, Kurmis with 7·4, Ahirs with 6·4, Koeris with 4·9 and Chamars with 2·8 per cent. Other castes worthy of mention in this connection are Kayasths, Lohars, Bhars, Musalmans of various descriptions, Lunias, Binds, Goshains, Gonds and Telis, all of whom cultivate over 3,000 acres, while the first are in possession of 13,012 acres, or very little less than the Chamars. Further details will be found in the several pargana articles. The average area of the holdings is 2·63 acres, but the figure varies for different castes, Bhuinhars and Rajputs, for example, having an average of 4·8 and 3·7 acres, respectively, while that of Brahmans is 2·4 and of Kurmis only 2·2 acres.

Grain rents.

Rents are paid either in cash or in kind; but the latter system has almost disappeared, and the area held on grain rents is not only insignificant but includes merely the most inferior land. The practice is adopted solely where the precarious nature of the soil renders the outturn uncertain; most of this lies on the edges of the big *jhils*, which in wet years are inundated and consequently produce no crop at all. At the same time the extent of grain-rented land is very much less than was formerly the case. By 1882 it was considered that the system was almost extinct, as it applied to 12,705 acres only, or 3·9 per cent. of the total rented area; while in 1906 it was no more than 8,866 acres. Of the latter seven-eighths lay in the Chandauli tahsil, and particularly in the clay soils of Barhwal, Majhwar, Narwan and Dhus. The division of the crop in such cases is almost invariably made by *batai*, the name given to an actual apportionment of the shares of the *zamindar* and tenant on the threshing-floor after harvest. In most cases the division is equal, but sometimes the cultivator

obtains more lenient terms, while the landlord's portion is reduced by certain small allowances to the ploughman and others.

Rents are generally paid in a lump sum for the holding, and field rates or rates per *bigha* are very seldom to be found. A usual variation is, however, introduced by the existence of special customary rates for particular crops, such as poppy, tobacco and sugarcane, the amount varying from place to place according to the nature of the soil and the class of the tenant. The same considerations rule true cash rents, while others come into play as well. Caste affects rent, but to no marked extent. At the last revision it was found that Rajputs paid about 25 per cent. less than the general average, Brahmans and Bhuinhars 6 per cent. less and the better cultivators of the lower castes from 10 to 12 per cent. more. But as a matter of fact any such comparison is stultified by the inequality of the conditions. The higher castes comprise a far larger proportion of the privileged tenants than do the others, and consequently if any comparison is to be established it would have to be made between castes in the same class of cultivators. In such a case it would be found that the advantage of caste is not so great as at first sight appears. No doubt the old owners of the soil are treated with more leniency than newcomers, but this is rather a matter of policy than of custom. The dominant factor is the class of the tenant; and for this reason the rent rates are more or less fictitious, as true competition rents are only to be found in the small area held by tenants-at-will and in the case of sub-tenants. The *shikmi* rental probably gives a better general idea than the others, because it is concerned with the best lands; and at the same time the area is sufficiently large to yield a fair average for the whole district. The *shikmi* rate at the last revision was Rs. 5-15-0 per acre. In 1906 it was Rs. 8-4-9 on a far greater area. The rise is very striking, whatever be the cause, and the rate is surprisingly high for a district of this quality. It is but natural that high rents should obtain in the suburban parganas, where they range from Rs. 8-15-0 in Sheopur and Ralhupur to Rs. 10-8-0 in Dehat Amanat and Jalhupur; but it is astonishing to find that the lowest average is Rs. 6-11-0 in Majhwar and Katehir, and that it is no less than Rs. 9-2-3 in Kol Aslah and Rs. 9-15-1 in such a tract as Narwan.

Cash rents.

The last figure is inexplicable for the rate has nearly doubled since 1882, while for every other class of tenants the average is lower in Narwan than in any other pargana of the district. Tenants-at-will pay Rs. 5-10-6 per acre on the entire area, the average being Rs. 5-14-9 in the Benares tahsil and Rs. 5-5-2 in Chandauli. These again show an increase, as the figure was Rs. 5-8-1 in 1882, the enhancement being about 30 per cent.; but the two figures are for very different areas, and possibly the actual rise is greater than appears from the returns. Whatever be the exact nature of the increase, it is clear that the privileged tenants have immensely improved their position and have benefited to the full by the enhanced value of agricultural produce. They pay on an average Rs. 3-14-8 per acre, the rate being Rs. 4-6-3 in the Benares tahsil, where it ranges from Rs. 5-2-4 in Pandrah to Rs. 3-6-5 in Katehir and Rs. 3-6-4 in tahsil Chandauli, the highest being Rs. 4-15-3 in Ralhupur and the lowest Rs. 2-7-11 in Narwan. Occupancy tenants have fared almost as well, for their rates have risen but little: in 1882 the average was Rs. 4-3-9 per acre for tenants of this class, and in 1906 it was no more than Rs. 4-5-0. Here again there is a marked difference between the two tahsils, Benares showing an average of Rs. 4-10-4 and Chandauli of Rs. 3-12-9, though the latter would be considerably higher but for the large areas is Narwan and Majhwar held at the low average rent of Rs. 3 only. Further details of the rentals will be found in the various pargana articles. The important feature is the substantial rise in rents wherever competition is not barred by privilege. This rise has had a great effect on the value of occupancy rights, which result, generally speaking, in diverting a large share of the unearned increment from the landlord to the cultivator.

Condition of the people.

Taken as a whole the condition of the people is distinctly satisfactory, and the prosperity of the district is on the increase. At all events there can be no doubt that the greater part of the population has rapidly improved in wealth and comfort during the past fifty years, though the amelioration has not been altogether uniform. About half the area of the district is owned and cultivated by large and growing communities of Rajputs, Bhuinhars and Brahmans, whose estates in most cases are small

and impoverished. In numerous instances their lands have been sold up as the result of extravagance and mismanagement, and the purchasers have generally come from those classes which have derived their wealth from trade or service and have benefited more largely than any others from British rule. On the other hand, and probably in consequence of this state of things, the peasantry is prosperous and strong; and even on a large estate such as that of the Maharaja of Benares the landowner, though backed by all the influence of his position and power, has little control over his sturdy and independent tenants. This attitude is a natural result of the general possession of occupancy and similar rights, especially in the case of the tenants at fixed rates who form so large a proportion of the cultivating community. Their rights being transferable they have abundant credit, and at the same time they pay extremely low rents; so that their general prosperity is checked only by their careless methods of cultivation. Of late, too, the labouring class has thriven, owing principally to the growing demand for labour whether in the fields or in Benares, where the supply is almost always inadequate. Building operations in the city, which is rapidly becoming a favourite place of residence for Bengalis, increase yearly; large sanitary works also have been in progress for a number of years; and, further, a constantly increasing proportion of the inhabitants has acquired the migratory habit, resorting to the mills of Calcutta, Bombay and other trade centres, where they earn good wages, enabling them to remit to their homes a very substantial amount by means of money-orders. This amount is steadily on the increase: in 1907 it was over six lakhs for the rural area, and for several years has risen by half a lakh annually; while the city in the same year received no less than 22 lakhs, after deducting the money sent out by the same agency, this figure representing an increase of five lakhs in the space of two years. Besides all this the development of railway communications has materially affected the prosperity of Benares and the district, since the facilities that now exist for travelling has swelled the number of pilgrims to the sacred city in a very marked degree, bringing no small profit to the people of the place, since the visitors stay but a short time and spend liberally. The

effect of these causes upon the welfare of the lower classes is patent, and may be seen in their clothes, their houses, their furniture and their food. Formerly the existence or otherwise of brass vessels was taken as an index of the standard of comfort: but this no longer serves the purpose, as their use has become universal. It is a significant fact, however, that the women of the middle classes are no longer content with ornaments of silver, which are now fast replacing those of pewter in the lower orders of society.

CHAPTER IV.

ADMINISTRATION AND REVENUE.

The district is in the charge of a collector and magistrate, who is subject to the control of the Commissioner of Benares, the latter at the same time being Agent to the Lieutenant-Governor for the Family Domains of the Maharaja of Benares. The sanctioned magisterial staff includes a joint magistrate, who is also a justice of the peace, a covenanted assistant, and four deputy magistrates and collectors, one of whom is appointed as treasury officer. The remaining executive, judicial, and departmental officers comprise the district and sessions judge, the subordinate judge, who is at the same time judge in the court of small causes, a munsif, two tahsildars, the superintendent of police and two assistants, the executive engineer of the Benares division, the district surveyor, the civil surgeon and two assistants, the superintendent of the central and district jails, the superintendent of post-offices for the Benares division, the post-master, the agent of the Bank of Bengal, the inspector and the assistant inspector of schools, and the principal and professors of the Queen's and Sanskrit colleges. District staff.

The criminal courts are those of the district magistrate and his deputies and assistants, the cantonment magistrate, the tahsildars and the honorary magistrates. The latter include the Benares municipal bench; Kunwar Aditya Narayan Singh and Babu Baldeo Das Vyas for the police circles of Rohania and Mirza Murad; the Maharaja's Diwan in Ramnagar and Alinagar; and the station master at Mughal Sarai for the bazar and railway settlement at that place. The chief appellate court is that of the sessions judge. The revenue courts are those of the collector, his deputies and assistants, the tahsildars and the honorary assistant collectors recently appointed; and the civil courts are those of the district judge, the subordinate judge and a single munsif. These courts came into existence gradually, and were evolved out of the ancient institutions in which civil justice was administered Courts.

by the *qazi*, the *muftis* and the pargana *qanungos*, while jurisdiction in criminal matters lay with the *kotwal* of the city and the *amils* in the rural tracts. These were the only tribunals in existence till 1786, and there was no regular court except for the city of Benares: and even in this the judges were natives, the first city magistrate being appointed in 1781 by Warren Hastings. The latter also appointed civil and criminal courts, with jurisdiction in the city alone. In 1786 a *mulki adalat* was established to try cases referred to it by the Resident relating to matters in the outlying parganas of the province. In 1787 this was divided into two separate courts, one dealing with criminal and the other with civil cases. In 1795 a court of *diwani adalat* was instituted at Benares, as also at Ghazipur, Mirzapur and Jaunpur, under an English judge, that of Benares having jurisdiction over the whole of the present district except the parganas of Barah, Barhwal, Majhwar and Narwan, which were under Ghazipur, while Pandrah and Kol Aslah were under the judge of Jaunpur. At the same time a provincial court of appeal came into existence at Benares, thus obviating the necessity of having recourse to the superior court at Calcutta. The position of the *munsifs* and *sadr amins* was regularised, so that the whole system of civil judicature was thus for the first time co-ordinated and brought under definite control. In criminal matters there was the city court established in 1781, under the supervision of the Resident, its jurisdiction being co-extensive with that of the civil court; and in 1795 the civil judges were entrusted with magisterial powers, this step being the precursor of the present appellate and sessions system. In 1797 assistants were allowed to try criminal cases, and in the course of time this concession resulted in the appointment of joint and assistant magistrates. The last step was the creation of deputy magistrates under Act XV of 1843. In many cases the original enactments were modified, but such changes were merely improvements found necessary from time to time, and rather concerned details of powers and procedure than any radical alteration of the magisterial and judicial system.

Military force.

From the earliest days of British rule Benares has been a military station. Formerly the force cantoned here was considerably larger than at present. At the time of the Mutiny there were

three regiments of native infantry in addition to a small body of artillery; and for years afterwards the garrison comprised a wing of British infantry, a native regiment and a battery. Of late years, however, the force has been reduced to the smallest possible proportions, and now consists as a rule of two companies of British troops and a native infantry regiment, the artillery having been removed altogether. The administration of the cantonment is entrusted to the usual cantonment committee, which has at its disposal an annual income of about Rs. 12,500. An irregular force is maintained by the Maharaja of Benares, and is employed either on guard duties at his residences at Ramnagar and elsewhere or in police and other work in the Domains. It amounts in all to 150 cavalry, some 500 infantry and a few artillerymen with eight guns. The cavalry are armed with lance and sword, and the infantry with muskets and bayonets.

Formation of the district.

The district came into existence, as it were, by a process of elimination, being all that was left after the formation of the various other districts out of the old province of Benares. The latter was at first a single charge, nominally under the Raja, but in actual practice subject to the control of the Resident. The first devolution scheme consisted in the appointment of assistants to Jaunpur and Mirzapur, but there was no definite separation of jurisdiction. The districts of Ghazipur and Jaunpur came into existence in 1818, and that of Mirzapur in 1830; but it was not till 1833 that the revenue and judicial jurisdictions can be said to have fairly coincided throughout the province. Even then interchanges of territory continued to be made from time to time. The first change took place in 1818, almost immediately after the constitution of the new districts, when Narwan was transferred from Ghazipur to Benares in exchange for the small pargana of Khanpur, to the north of the Gumti. In 1822 the whole of *tappa* Guzara was given to Jaunpur, and this was followed in 1832 by the assignment of the Daunrua and Singramau *taluqas* to the same district. Two more villages went to Jaunpur in 1834, and in 1840 the two outlying villages of Bhitri and Gopalapur, which occupy a bend in the Gumti and had formerly belonged to Guzara, were apportioned to Jaunpur. The boundary was further rectified by the inclusion of five detached villages in pargana Pandrah.

Besides these, many other transfers occurred from time to time of which no definite record exists. A large part of Narwan was reallotted to Ghazipur and a small portion of Dhus to Mirzapur—both before 1840. The last change of any importance was the assignment of six villages of Jaunpur to Pandrah in 1877.

Subdivisions.

At present the district is made up of two tahsils, comprising seventeen parganas, as well as the pargana of Kaswar Raja, which is otherwise known as the Gangapur tahsil of the Family Domains. In the Benares tahsil are the nine parganas of Dehat Amanat, Kaswar Sarkar, Pandrah, Katehir, Sultanipur, Kol Aslah, Athganwan, Sheopur and Jalhupur. In the Chandauli tahsil there are eight parganas, known as Barhwal, Barah, Dhus, Mawai, Mahwari, Majhwar, Narwan and Ralhupur. These parganas are very small, and are now of little use as revenue subdivisions, their existence being mainly of interest as a historical survival. Formerly Dehat Amanat was much smaller, as it was not till 1841 that it was amalgamated with Lohta, which was separate at the time of the permanent settlement. The others date either from the days of Akbar or earlier, or at any rate from the time of Raja Balwant Singh, with the exception of Sultanipur, which was formed out of Katehir at a later date. The tahsils, on the other hand, are a creation of the British Government. Originally they represented the charge of an *amil* or revenue collector, and in most cases were conterminous with the parganas though the areas varied from year to year. So for that matter did the area of parganas themselves, as the boundaries that existed in the days of the permanent settlement were very different from those of the first survey in 1840. The *amils*, however, bore but a small resemblance to the tahsildars of the present time: they were merely contractors on a large scale, and very often the nominees of wealthy men who found it more convenient to remain in the background and to reside continuously in Benares. With the introduction of the permanent settlement in 1795 their position was altered, as their remuneration was then limited to a percentage on the revenue. In 1809 a great change was initiated, as all the tahsildars in this district were abolished and the revenue was paid directly into the Benares treasury: they

were retained only for tracts that lay at a distance of more than ten *kos* from headquarters, but this provision does not seem to have affected the Benares district. The subsequent division of the area into two tahsils was made at a later date, apparently not before the revision of settlement in 1840.

The fiscal history of the district properly dates from the assumption of the administration by the East India Company. Prior to that date there are no detailed records of the revenue, and the sytem in vogue was merely that of extracting all that could be obtained, by fair means or foul, from those connected with the land. The sums paid by Raja Balwant Singh to the Nawab Wazirs of Oudh from the time that he obtained the post of *amil* in 1739 was a lump assessment on the province of Benares as a whole. He and his successors made it their aim to break down every form of intermediate tenure, and to substitute mere cultivating tenancy for any appearance of proprietary interest. The position now held by *zamindars* could hardly be said to exist, save in the person of the revenue collectors and agents of the Raja, whose constant endeavours were directed towards pillaging the villagers and defrauding their master. When Chet Singh transferred his *zamindari* to the Company, in 1775, he retained control of the revenue administration, and there was no interference on the part of the sovereign power so long as the stipulated sums were duly paid. The same method was followed when Raja Mahip Narayan was placed in charge in 1781, save that the revenue was nearly doubled; and the mismanagement and extortion that had hitherto prevailed throughout the province only became worse than before. Every conceivable kind of cess and transit due was rigorously exacted, and the *amils* were practically free to impose on the cultivators whatever terms they pleased. Between 1781 and 1787 the Residents were content to let matters take their course, and if they did not actively encourage the malpractices in vogue they certainly made no attempt to rescue the province from the ruin which threatened it, or to alleviate the sufferings of the people. Fiscal history.

A notable change came over the scene with the appointment of Mr. Jonathan Duncan as Resident in 1787. The new administrator almost immediately realized the fact that some Jonathan Duncan.

severe remedy was required; but for the first year, as was only natural, he left the Raja to manage the revenue of the province himself. In 1788, however, Mr. Duncan resolved to take the settlement into his own hands, and in a letter dated 25th of June he made known to the Raja his proposals for reform. Beginning with a declaration of his intention to establish a permanent settlement, he proceeded to enumerate in detail the changes contemplated in the administration. In place of leases varying in form according to the pleasure of the revenue collectors he prescribed uniform engagements to be taken from the cultivators in every pargana of the province, each lease to specify the share of the produce payable as rent, while the cash rates were not to exceed those obtaining in the last year of Chet Singh's rule. He further demanded the universal adoption of a standard measuring rod; the official publication at each harvest of the rates at which grain rents would be converted into cash; the prohibition of division of the crops by *batai* and the substitution of *kankut* or appraisement of the value before harvest; the abolition of all cesses imposed since 1779, and the inclusion of all that were in existence before that date in the sum payable as rent; and the immediate settlement of all outstanding claims for arrears. With a view to improving the state of cultivation, which had then sunk to its lowest ebb, he suggested that light rates of rent should be fixed for waste land, and that a certain amount of such waste should be included when possible in the lease of every tenant. The Raja manifested considerable reluctance to carrying out these proposals, particularly objecting to the form of the lease; but as the Resident was convinced that the changes were necessary, and the Raja realized that if his consent were not forthcoming they might be carried out in spite of his opposition, the objections were ultimately withdrawn.

The task of working out the settlement was undertaken without further delay. It had been Mr. Duncan's original intention to have all the lands of the province properly measured, but this was found to be impracticable; had it been undertaken it would doubtless have saved much subsequent trouble, and probably obviated a large measure of the injustice that was unwittingly committed. The mere fact of a detailed settlement was in itself

a revolution in the established methods of administration. Hitherto the demand for each pargana, and often for groups of parganas, had been regulated by competition, as it was the practice to put them up annually to auction and to farm them to the highest bidder. Mr. Duncan, on the other hand, ordered that the assessment of each *mahal* should be first determined, and that the aggregate assessment of all the component *mahals* should be the assessment of the pargana. The Raja's share was to be half the ascertained rental, after deducting the ten per cent. paid to the *amils* for collection and other sums on account of bankers' dues. The Raja was to pay to Government the forty lakhs prescribed as the revenue of the Benares province, this sum having been agreed upon in the engagement between Raja Mahip Narayan and the Company in 1779-80. The real import of the settlement, therefore, was that a regular demand determined by the Resident and his agents was substituted for the unchecked system of extortion that had hitherto prevailed. There was no idea of gaining a larger income for the Company: the sum of forty lakhs was considered to be fully as much as the province could pay, and from all accounts it seems probable that this could only be realised with difficulty and under favourable conditions. Duncan's personal inspections showed clearly that the country in many parts had seriously deteriorated, and consequently he was compelled to apply a lenient treatment to the depressed tracts in the hopes of establishing their recovery before he could carry out his idea of a permanent settlement. With this end in view he in some cases imposed a fairly heavy demand with the object of stimulating cultivation, while in others he made deliberate reductions from the rentals of 1779-80, which had been taken as the general basis of the settlement.

Various difficulties.

It is not surprising that a change of this far-reaching nature was not effected without difficulty. The Raja himself led the obstructionists, and was supported not only by the *amils*, who saw themselves shorn of their illegal profits, but also by the cultivators, who did not at first understand the purport of the reforms. The arbitrary adoption of the rent-roll of a particular year necessarily meant inequality. In pargana Mawai it was pointed out that rents had fallen by fifty per cent. in the

interval that had elapsed; while in Sheopur and Katehir it was represented that many persons held land at privileged and quite inadequate rates. In the former case no reduction was allowed, while in the latter it was ruled that except for small plots held at favoured rates the rents should be levelled up to those obtaining for similar land in the same neighbourhood. Another difficulty was caused by the absence of any machinery for deciding disputes in revenue matters, either between the tenants and the *zamindars* or between the latter and the collectors. To meet the needs of the case a new tribunal was constituted to sit in the Resident's office and under his immediate supervision; there were two members, one nominated by the Resident and the other by the Raja. Perhaps the most serious obstacle to be overcome was that which resulted from the previous policy of the Rajas of Benares towards the landholders. In many instances this class had almost disappeared, and it was far from easy to determine the persons with whom the settlement should be made. Fortunately, perhaps, it was not realised that the introduction of a permanent settlement would involve the creation of proprietary right in the *malguzars:* had this been so, the opposition of the Raja would hardly have been overcome, at least without setting him aside altogether, while it would have involved a minute investigation into rights which was precluded by the shortness of the time available. The latter cause had already been adduced to prevent a survey, and it further necessitated a more or less hasty selection of persons who were regarded as the most suitable. The original terms of Regulation II of 1788 excluded from settlement all *zamindars* who had been dispossessed prior to 1775, but it soon became evident that these conditions would cause the rights of many to be unjustly sacrificed, and efforts were made, in spite of the Raja's protests, to restore those who had been iniquitously dispossessed by Balwant Singh and his successor. Still the difficulty was great. In the pargana of Jalhupur, for instance, there were but two villages, Jalhupur and Mustafabad, in which the *zamindars* were legally entitled to engage, and consequently the majority of the estates had to be given in farm till the rightful owners could establish their claim in the civil courts. Farming, too, had to be resorted to where the landholders

refused to engage, and such cases were far from uncommon owing to the general ignorance of the benefits offered to them. Thus it came about that the settlement was effected with three different classes, two-thirds of the province being settled with *zamindars*, one-fourth with farmers and the remainder with the cultivating communities.

Its conclusion. At an early stage of the proceedings both Duncan and the Raja saw the advantage of taking engagements for a longer period than one year. The original intention was to prescribe a term of four years, and this was carried into effect in the parganas of Barah, Dhus, Mawai, Mahwari, Narwan, Barhwal and Kol Aslah. The plan seems to have been varied in some cases, as it is recorded that five years' leases with a gradual increment were given for deteriorated tracts if the *amils* would agree to take them. All these parganas, except the last, belonged to the *sarkar* of Chunar, and were settled by the Resident's Assistant, Mr. P. Treves. Kol Aslah was included in Jaunpur, and was dealt with by Mr. Neave, the assistant in charge of that place. In 1789 Duncan, who assessed the rest of the district either in person or through his native subordinates, resolved to try the experiment of leases for ten years, and this was applied to those parganas which had not been already settled or in which the *amils* had resigned their engagements. He then endeavoured to discover the practicability of extending the four years' settlement for a longer term, and in 1792 the important step was taken of applying the decennial settlement to the entire province. When the short leases fell in the *amils* were allowed to continue in their old position, provided their conduct had been satisfactory, but with this change that they were not to hold more than one pargana and were to be mere collectors of the revenue, though still responsible for its realisation. In the case of farms, settlement was to be made with the original farmers for the term only, and then the proprietors were to be admitted. The revenue was not changed, except in Dhus and Narwan, where a fresh assessment had to be made on account of the condition of those parganas.

The permanent settlement. As early as 1789 the Resident had been asked to consider whether a permanent settlement, similar to that of Bihar, could not with advantage be extended to Benares, and the first step

taken in this direction was the declaration in 1792 that the assessment should remain unaltered for the lives of all leaseholders. In 1793 the decennial settlement was made perpetual in Bengal, Bihar and Orissa, and in the same year the Resident was directed to ascertain from the Raja whether he was willing that a similar system should be introduced in Benares. The Raja acquiesced in the proposal and in 1795 the settlement of the province became permanent and unalterable. The terms of this arrangement are set forth in Regulations I, II and XXVII of 1795. The first lays down the principle of perpetuity, so long as the leaseholders and their representatives continue to discharge and perform the specified conditions, with the provision that old *zamindars*, dispossessed prior to 1775, were to be restored, and that leaseholders are in all cases bound to conform to any subsequent law regarding themselves, their shareholders, their tenants, the administration of justice and the succession to estates. Regulation II is mainly historical, and gives a valuable and concise summary of the measures adopted in connection with the settlement and the rules laid down for the collection of revenue. Regulation XXVII amplifies the preceding enactments, and is chiefly of importance for its definitions and for the reservation of Government rights. The amount of the revenue for the present district, and for each pargana as now constituted, will be found in the appendix.* The total was Rs. 7,82,100 for the Benares and Chandauli tahsils alone. This does not agree with the amount obtained by adding the various pargana totals as shown in Duncan's reports, but the reason lies in the many changes that have taken place in the constitution of the parganas.

Gangapur.

The pargana of Gangapur, as well as the other *taluqas* which went to make up the present pargana of Kaswar Raja, was treated in a different manner. No detailed settlement was made, chiefly out of consideration for the Raja, as the tract had been always considered as his family *zamindari*, and was included both in the *sanad* granted to Chet Singh in 1776, and also in Warren Hastings' agreement of 1773. Gangapur was at the time held by Rani Gulab Kunwar, the widow of Balwant Singh,

* Appendix, table IX.

and other tracts had been granted by the Raja in *jagir* to his dependants. Consequently the original lump sum of Rs. 1,27,114 was assessed on the whole area, and the interior settlement was allowed to rest with the holders. The present amount is Rs. 1,25,160, the difference being due to the *batta* allowed, when the old payment in *gaurshahi* rupees was commuted for *sikka* rupees in 1781. The separation of the Family Domains from the rest of the district took place gradually. By the agreement of the 27th of October 1794 all causes relating to revenue or charity that arose regarding the personal property of the Raja were to be heard and settled in the Raja's court and by his officers, while in appeals the Raja was to be advised by the collector. Regulation XV of 1795 laid down that the latter officer should give redress to complainants in revenue matters, and that the Raja or his principal officer was to hear complaints as to exactions and breaches of agreements in the matter of land held in tenant right, any appeals lying to the collector; hitherto the rents had been collected as ordinary *zamindari*, but now special courts were sanctioned. Thus it came about that the Raja was considered to be the sole proprietor, and that he could make whatever arrangements he pleased in the *jagirs* and *altamgha* grants specially reserved to him under the law.

Results of the settlement.

From the above account it will be seen that the permanent settlement was a mere assessment of the revenue and not a settlement in the modern sense of the word. Reference has already been made to the absence of any survey and of any attempt to record or define the rights of landowners. The status of the cultivators was not determined, nor were even the boundaries of estates demarcated. The most surprising feature of the undertaking was that the revenue should have been fixed in perpetuity: not indeed as regards the principle, which was at that time generally in favour, but because it was a matter of common knowledge that cultivation was then at a low ebb, and also because the omission of a survey and a record-of-rights was from the first acknowledged to be of grave importance. Nor is it certain that the benefit to the landholders was as great as might at first sight appear. It is true that they were freed from the severity of the old methods of administration; that they

knew definitely the demand due by them to the estate; and that any increase of cultivation meant an increase of income to themselves. On the other hand the settlement was in many respects inequitable. A large proportion of the estates was owned by numerous co-sharers: and out of these some two or three representatives only were chosen, with whom the revenue was settled and to whom leases were granted. These lessees, who were thus arbitrarily selected, were alone recorded as proprietors, and the rights of the community as a whole were ignored. Where they managed the estate successfully little harm resulted from this arrangement; but where, as was frequently the case, their management was bad, the rights of the other sharers in the village property, who were now deprived of any voice in its control, were sacrificed at auction sales carried out in order to satisfy the arrears of revenue due from the estate. It is but fair to notice that such results were never contemplated by the authors of the permanent settlement. Regulation VI of 1795 laid down that in case of default the *lambardars* should be dispossessed and direct collections taken from the co-sharers and tenants; and that resort should be had to sale only when these methods had been found to fail, and after a detailed report furnished by the collector to the Board of Revenue. This law remained in force till 1830; but none the less there are no records of any such special reports, and sale by auction seems to have been the sole process employed for the realisation of balances. Worse than this, it seems that the provisions of Regulation V of 1795 were habitually disregarded. This enactment laid down that lands auctioned for default should never be sold to an official, while it was notorious that several *amils* and other Government servants made extensive purchases of estates under false names for merely nominal sums. This was not, however, the only way in which subordinate shareholders ran the risk of losing their rights. In the earlier days of the permanent settlement the *amils* were in the habit of collecting from the owners of fractional shares in the village, but this practice was absolutely forbidden in 1808. In that year tahsildars, as the *amils* were now called, were appointed upon fixed salaries, and were directed to collect only from the *lambardars*, so that in the execution of

this order the rights of innumerable co-sharers were obliterated. In the same connection it may be noted that in 1795 landowners were given an option of paying their revenue direct into the treasury, but very little advantage had been taken of this concession. Consequently tahsildars, paid by a percentage on collections, had been promiscuously appointed throughout the province. The loss incurred by Government was out of all proportion to any advantage that may have been derived, but it was not till 1809, when the province was placed under the Board of Commissioners at Fatehgarh, that the collector was called upon to reorganise and reduce the revenue establishment. The result was that the tahsildars were discharged in many cases, and only twelve were left in the entire province of Benares, the great majority of the parganas paying their revenue directly into the Government treasury through a special officer appointed for the purpose.

Operations of 1833-41.

One of the facts connected with the permanent settlement that caused great difficulty in administration during subsequent years was that the assessment had been made by *mahals*, and that these *mahals* in many cases were not conterminous with villages but often included groups of villages settled at a lump sum with one or two persons, who were supposed to represent the proprietary family of the *mahal* or *taluqa*. These persons were left to arrange for the collection of rent and payment of revenue by the co-sharers; but they themselves were alone responsible, and no inquiries were made as to the rights and interests of the subordinate proprietors. When the revenue fell into arrears, the estates were transferred by lease, sale or otherwise, either to co-sharers or outsiders, and this process frequently resulted in the greatest confusion, as in many instances the subordinate co-sharers continued to hold on to their rights. This alone would have been sufficient to call for the preparation of a definite record, and in addition there were many reasons adduced above. It was not, however, till 1833 that any definite steps were taken. In that year Mr. C. Chester was directed to prepare papers for pargana Mahwari, and three years later Mr. J. J. Taunton revised the assessment of alluvial *mahals* and the resumed revenue-free holdings throughout the district. In 1841 the records of Kol

Aslah, Pandrah and Sultanipur were compiled by Messrs. Chester and E. M. Valley, and those of the remaining parganas were completed in the following year. At the same time all the villages were surveyed professionally, and field maps were also prepared under the superintendence of Mr. Valley in Mawai and Ralhupur and of Mr. Chester in the rest of the district. These maps were of great value, or at any rate infinitely better than nothing; but the errors were numerous, and were only limited by the fact that the total area of each village was accurately determined by the professional survey. Beside the demarcation of boundaries the operations included the compilation of records of proprietary rights and tenant holdings; but in the case of the former the old system of taking engagements from heads of families for *mahals* or groups of villages was still in force, and the names of co-sharers were in many instances omitted. There was no revision of the revenue, and the permanent settlement was scrupulously left intact; but at the same time there was a considerable increase in the total, due to the assessment of such alluvial and resumed *muafi* lands as had not been assessed previously. These gave an increase of Rs. 26,694, by far the largest amounts being obtained in the parganas of Sheopur and Pandrah. Against this must be set a decrease of Rs. 16,746, though this was for the most part but nominal, as with the exception of Rs. 42 in Athganwan, remitted on account of land taken up for the Jaunpur road, the whole was attributable to alterations in the district boundary, a large portion of pargana Narwan having been transferred to Ghazipur and a small area of Dhus to the Mirzapur district. The financial result of the revision will be seen in the appendix.*

Defects in the records.

The benefits derived from the preparation of records on this occasion were shortlived. Apart from the numerous inaccuracies no attempts were made to keep the papers up to date. Alterations in holdings were seldom, if ever, recorded, tenants' names remaining on the registers for twenty or even thirty years after their death; new rights had sprung up as the result of legislation, but were never entered; and rents were enhanced or diminished, while the record remained unchanged. Similarly, as a general

* Appendix, table IX.

rule, the proprietary register was left untouched, and year after year mere copies of previous returns were filed in the collector's office. The attention of the superior authorities was first drawn to the subject in 1874 by Mr. Elliot Colvin, the then collector, who had the rent-rolls of twelve villages in pargana Kol Aslah tested by Mr. Addis; and the inaccuracies detected were made the subject of a special report recommending the revision of the records. It was at first proposed to carry out the work with the aid of the old maps, and it was not till 1880 that these were proved to be worse than useless and it was decided to resort to a professional survey.

Revision of 1882.

On the 24th of March 1882 the district was formally declared under settlement, Mr. F. W. Porter being appointed settlement officer. The survey was conducted by Major W. Barron up to November 1883, and then by Lieutenant-Colonel S. H. Cowan. The settlement and the survey were carried on simultaneously, this method being at the time a distinct innovation, although it had been advocated by the survey officers for some years before it was actually adopted. The survey was made on the scale of 16 inches to the mile, except in the immediate neighbourhood of the city, where it was found necessary to increase the scale to 32 inches on account of the small size of the fields and holdings. The settlement papers included, amongst others, the records of proprietary and tenant holdings, the general statement of areas and the distribution of the revenue. The last was the most difficult task to carry out, and perhaps the most important. It was decided that the distribution could not be made without the consent of the *zamindars*, and this was never withheld in the case of coparcenary tenures, and the few refusals in *zamindari* estates were of very little moment. The distribution was only required in the complex *mahals*, and in many of these it had already been accomplished. The revenue, of course, was left untouched, but at the same time the total showed a considerable reduction on that collected in 1840. There had been an increase of Rs. 3,054, owing principally to the transfer of six villages from the Jaunpur district to pargana Pandrah in 1877, while small sums were obtained in Katehir and Jalhupur on account of alluvial increments and in Barhwal and Mahwari on account of

resumed plots of revenue-free land. On the other hand there had been a decrease of Rs. 24,263, mainly on account of land taken up for public purposes, which amounted to Rs. 10,828. Of the remainder Rs. 9,258 were due to remissions on account of *malikana* allowances to the Maharaja of Benares in pargana Kol Aslah; Rs. 3,893 represented the revenue of villages given to Sir Dinkar Rao in exchange for territory in Dholpur added to the Agra district in 1884; and Rs. 284 were remitted in Kaswar Sarkar as a revenue-free grant to Rani Indar Narayan Kunwar. The revision of records necessarily involved an immense amount of litigation, and during the course of the operations no fewer than 53,466 cases were decided, the great majority of these being in connection with proprietary and cultivating rights. The settlement was declared closed on the 31st of March 1886; the average cost of revision worked out at Rs. 238 per square mile, exclusive of Rs. 164 on account of the survey.

The revenue.

Since that time there has been very little change in the net demand. The total revenue of the district in 1906 was Rs. 8,94,613, the decrease arising from various appropriations of land by Government. The present incidence is Re. 1-5-3 per acre of the entire area and Re. 1-10-7 per acre of cultivation, the highest rate being that of the parganas of Pandrah and Athganwan; and the lowest that of Barhwal, Majhwar and Narwan. Even at the present time the demand is fully high for such a district, in which the soil cannot compare with that of other parts of the provinces paying an equal amount and the cultivation is distinctly inferior. It seems certain that in 1795 the revenue demand was decidedly severe, especially when compared with that of the neighbouring districts of Ballia and Ghazipur. The reason is probably that the revenue was calculated on the estimates of Raja Balwant Singh's *qanungos:* under his administration the amount was the greatest that could be extorted from the *zamindars*, and this was taken as the basis of the settlement, the landholders accepting the assessment merely because it did not exceed the sum they had hitherto been accustomed to pay. On the other hand it is clear that cultivation at that time was much more fully developed than in other districts, so that the initial relation of the revenue to the rental was not then very different

from that obtaining at the present day. In 1882 it was found that the revenue represented no less than 60·2 per cent. of the declared rental; but it must be remembered that this is only the cash rental of the land held on cash rents and does not take into account the rent-free lands and those held on payments in kind, the latter being at that time very much more extensive than at present. Taking the average rate paid by all classes of tenants as a fair all-round rate for each tahsil the proportion dropped to 42·5 per cent. As a matter of fact it is impossible to deduce the true proportion from the declared rentals, as so much of the district is held by privileged tenants. If the assumed figures of 1882 are correct, it follows that the incidence is much more light at the present time owing to the general and extensive rise in rents. The worst part of the settlement is its unevenness, as it presses hard on some *mahals* and unduly favours others. Consequently, though the revenue is on the whole light, its collection is not altogether an easy matter, and while balances are seldom reported it is almost unknown for the full demand to be realised before the latest date on which payment can be made.

Alluvial *mahals*.

In most cases the villages along the Ganges have been permanently settled, but in a certain number of instances culturable land has been alluviated by the stream and has been assessed temporarily under the ordinary rules. The first of these are Katesar and Kodopur in pargana Ralhupur, just below Ramnagar: an accretion of 40 acres was observed in 1870, and this was added to the original villages at an enhanced demand of Rs. 75. At the last revision of settlement separate alluvial *mahals* were demarcated with an area of 411 acres and assessed at Rs. 108, while at the last inspection in 1905-06 the area had increased to 718 acres and the revenue was Rs. 115. The alluvial land in the adjoining village of Dumri has an area of 100 acres and was made a distinct *mahal* in 1900, at a revenue of Rs. 75; the latest revision occurred in 1904-05, but no change was effected. There is one alluvial *mahal* in Jalhupur, known as Mawakkalpur Gangabarar: first demarcated in 1852 it has remained almost unchanged and, since the last revision, in 1905, has paid a revenue of Rs. 131. Several such *mahals* exist in Katehir. Gaura Gangbarar, with

an area of 291 acres as first demarcated in 1840, was found to have disappeared in 1903, but the *zamindars* pay a nominal revenue of one rupee in order to preserve their right should land be again alluviated here in future. Barthara Gangbarar was permanently settled in 1842, but since then further accretions have occurred, and in 1854 a new *mahal* of Barthara Pautari was constituted : it had an area of 35 acres, but this has constantly varied, dropping to 6 acres in 1873, and rising to 28 acres in 1883, while in 1895 it was no less than 250 acres; at the last revision in 1899 it had fallen once more to 42 acres, and now pays Rs. 54. The portion of Kaithi at the junction of the Ganges and Gumti was separately demarcated in 1854, but has since largely increased, the area in 1903 being 588 acres and the revenue Rs. 725. Four *mahals* on the Gumti, in the villages of Bhandha Kalan, Tikuri, Lakhmisenpur and Dhundha, were demarcated in 1880, with an area of 116 acres; the first was revised last in 1895 and the others two years later, the total area being 144 acres and the revenue Rs. 460.

Cesses.

The various cesses form a considerable addition to the regular demand, aggregating Rs. 1,13,220 in 1905-06, or rather more than 14 per cent. of the gross revenue in the Benares and Chandauli tahsils.* The amount has since been reduced by the abolition in 1906 of the *patwari* rate, which brought in Rs. 20,732 and was not levied at all in Gangapur. The remainder includes the road cess of one per cent., which is the oldest of all the authorised dues, and was imposed by agreement with the landholders to relieve them of their former responsibility for the maintenance of public roads passing through their estates; it first obtained legal sanction in 1835. The cess was not collected at first in Gangapur, and did not come into force there till 1854: its application was only natural, as Government had already taken over the roads in the Domains under the agreement of 1794, and hitherto no contribution whatever had been made towards their maintenance. The acreage rate came into existence under Act XVIII of 1871, which was superseded by Act III of 1878, which imposed the further rate intended to defray expenditure incurred or likely to be incurred for the relief and prevention of famine; the remainder, as before, being devoted to

* Appendix, table X.

local requirements. This rate is a fixed amount per acre on each holding andis liable to periodical revision. In 1906 it aggregated Rs. 55,232 for the Benares and Chandauli tahsils alone, as it is not levied in Gangapur. There remains the payment on account of the commuted *jagirs* which, like the road cess, had its origin in the responsibility of the *zamindars*, the terms of the permanent settlement requiring them to provide for the rural police. The *chaukidars* were at first paid by rent-free grants of land, and though Regulation I of 1793 laid down the right of resuming such land and assessing it to revenue provided that Government undertook the maintenance of the police, the old system remained generally in force till 1871. A cash wage was then substituted for the grants, which were often inadequate and had proved a source of endless trouble. The amount fixed as revenue on the resumed grants is treated as if it were a cess, and is kept distinct from the regular revenue demand. The total is Rs. 28,615 for the entire district, inclusive of Rs. 3,158 in Gangapur. In the latter tahsil the rural police were paid either in cash or in land till 1877, when the system was revised, the *jagirs* resumed by Government and settled either in perpetuity or for a term of years. The income thus obtained is subject to a deduction of 25 per cent. to cover the cost of collection, and is credited to the Family Domains local rates fund. In addition to the rates recognised by law and regularly collected, there are several cesses of an indefinite nature which constitute a very real burden to the tenants. Such are dues exacted by the *zamindars* on account of village expenses, which are frequently exacted with the practical object of raising rents. Indeed, so general had the custom become that at the last revision such payments were actually consolidated with the rental and were no longer entered separately in the village papers. Then there are miscellaneous and occasional demands, such as bazar dues and contributions made for weddings and other ceremonials performed by the landlords, and though they are not legally recoverable they are firmly established in almost every village by customary sanction.

Police.

At the introduction of British rule in Benares there were no police in the modern sense of the term. In the city some kind of watch and ward was kept up under the direction of the *kotwal*,

but the organisation was very imperfect, the force inefficient and supervision irregular and unsystematic. In the rural areas the farmers and landholders were held responsible for the maintenance of peace and order, being answerable to the revenue collectors for the performance of their duty, and were nominally at any rate considered liable to make good losses arising from theft or other crimes occurring within their several spheres of influence. During Duncan's term of office as Resident considerable progress was effected. The city organisation was brought into regular order, and in 1793 there were five stations under the *kotwal's* control, with a force stationed at each for beat duties, with fixed constables at the heads of streets and alleys and at the liquor shops, ghats and other places as required. There was also a separate force of detectives, or rather spies, generically termed *soiris*, most of them being drawn from that caste. A special allowance was given to the *amil* of Sheopur for the provision of *chaukidars* in the civil station of Sikraul. Regulation XVII of 1795 gave these arrangements the force of law and introduced several reforms. In the rural area the *zamindars* were bound to report crime and hand over suspected persons to the *amils*, afterwards called tahsildars, and the latter forwarded them to the magistrate. In Benares city the old system of wards and police circles was maintained, while in each *muhalla* a *muhalladar* was made responsible for the peace of the quarter, as also were the *bhatiaras* at the various *sarais*, and the Doms at the burning-ghats had to report all cases of suspicious deaths. In 1803 the Benares provincial battalion of regular police was constituted and located near the present police lines. Further progress was effected by Regulation XIV of 1807, when the tahsildars were relieved of police duties, as their administration in this respect had proved inefficient : the establishment was inadequate and no proper control had been exercised over the rural police. The management was thenceforward invested in the magistrate, under whom a separate rural police force was instituted, the area being divided into definite circles. The landowners were still responsible for the prevention of crime and for reporting offences, as well as for the pay of the village *chaukidars*, whether in cash or by a grant of land. The allowance of the tahsildars was reduced from 11½

to 10 per cent. on the revenue, the money thus saved being devoted to the maintenance of the regular *mufassil* police at the various stations. In the city no change was made, the old system having proved fairly satisfactory; but the power of the police was increased by bringing private *chaukidars* under the control of the *kotwal*. By Regulation III of 1809 a separate force was formed for the cantonment of Benares under the management of the commanding officer; and the next important change was the appointment in 1810 of a superintendent of police for the Benares division. Further legislation followed in 1816 and 1817, Regulation XX of the latter year laying the foundations of the existing system. The changes effected after the Mutiny, however, were many and far-reaching. The city and rural police were amalgamated into a single body under the control of the superintendent, while the municipal police force was formed separately for beat duties in Benares, and provision was also made for the *chaukidars* in the towns administered under Act XX of 1856.

Police stations

At the same time a fresh distribution of circles was effected. The city was divided into seven *thanas*, several of which included a small suburban area, and in addition there were stations in Sikraul and the cantonment. Several of the city *thanas* had already been built by Mr. Gubbins in 1855, the money being provided out of municipal funds, though it was subsequently repaid by Government. In the rural area there were twelve stations of different classes, exclusive of eleven outposts. This arrangement continued unaltered for many years, the only changes being the abolition of the outposts at Betabar, Anai and Tilmanpur. In 1906 there were the same seven stations in the city, known as Kotwali, Chauk, Dasaswamedh, Bhelupura, Chetganj, Jaitpur and Adampur, with dependent outposts at Marwadih and Rajghat, apart from the many *chaukis* in the city; in the Benares and Gangapur tahsils were the stations of Sikraul, Benares cantonment, Phulpur, Chaubepur, Cholapur, Baragaon, Rohania and Mirza Murad; and in the Chandauli tahsil at Chandauli, Alinagar, Said Raja, Ramnagar, Sakaldiha and Balua. The outposts were at Tamachabad and Raja Talao, dependent on the Mirza Murad station; at Sindhora, dependent on Cholapur; at Harhua in the Baragaon circle; at Baburi in that of Chandauli; and at Amra

in the Said Raja circle. Under the new scheme it is proposed to abolish the *thanas* of Chaubepur, Sakaldiha and Said Raja; to raise Amra from an outpost to a reporting station; and to move the police station from Alinagar to Mughal Sarai. This will give nineteen stations with an average area of 53 square miles to each circle, or 81 square miles if the city be excluded, and an average population of 46,425 souls.

Police force.

The strength and distribution of the police force in 1906 will be found in the appendix.* The proposed strength is to be three sub-inspectors, 25 head constables and 188 men of the armed police; 47 sub-inspectors, 47 head constables and 385 men of the civil police; two head constables and 14 men in cantonments and 30 head constables and 395 men within municipal limits. The whole will remain, as before, under the superintendent, subordinate to whom are two or more assistants, a reserve inspector and two visiting inspectors. The municipal police are now members of the regular police force. Prior to 1883 they were maintained wholly by the municipality and were no different from the *chaukidars* of other cities; but in that year they were replaced by provincial police for an annual contribution of Rs. 30,000. A peculiar feature of Benares is the maintenance of a large force of armed police on beat duties in the city *thanas*, owing apparently to the fact that the old municipal *chaukidars* were similarly armed in former days. Another noticeable point is the existence of a special river police with four boats. This was started a few years ago; but the idea was not altogether new, as a guard boat was in commission on the river between 1836 and 1848. The town police numbered 14 men in all and were maintained in Sheopur and Ramnagar, but regular police took their place at Sheopur on its conversion to a notified area. Lastly, there are 1,413 village *chaukidars* and 52 road patrols. The former have been mentioned already in dealing with cesses, while the latter watch the grand trunk road and the metalled roads leading from Benares to Jaunpur, Azamgarh, Ghazipur and Mirzapur.

Crime.

In the matter of crime the urban and rural tracts should be dealt with separately. Statistics of crime for each year since

*Appendix, table XVII.

1896 will be found in the appendix; but these refer to the entire area, and serve merely to give a vague and general idea of the magisterial work.* Outside the city serious crime is rare, and the majority of the offences are petty thefts and burglaries. The latter seldom are of much importance, though a few cases have occurred from time to time when the thieves have established collusion with domestic servants. Robberies and dacoities are almost unknown, at any rate in an organised form. This was not always the case, for in 1820, 1835 and again in 1847 mention is made of the general insecurity of property and person both in the city and district, especially in the Phulpur circle. Cattle-theft is not common, and is usually committed for the sake of the hides. Occasionally there are outbreaks of cattle poisoning and flaying on the part of Chamar gangs, who are generally in league with the butchers of the Sikraul and Alinagar police circles. Such crimes, which are most prevalent within a small radius from the city, are extremely difficult to detect, and prevention is best secured by a vigorous use of the bad livelihood sections of the Code of Criminal Procedure. Once they are convinced that a determined effort is being made to put a stop to the practice the villagers are usually ready to come forward in their own interest. Cattle poisoning was first noticed in 1854, when a lengthy report on the subject was submitted to Government. Murders occur with some frequency, and in most cases are due to revenge. Riots are seldom reported and rarely assume a serious character: the perpetual affrays that characterise the district of Ballia to the east are here unknown, and the occasional agrarian disputes hardly ever have a fatal termination. There are but few habitual criminals, the only classes coming under this description being the Doms and Bhars, or rather the criminal section of the latter, who are tabooed by the large majority of their caste-fellows. The Bhars are to be found throughout the Benares tahsil, while the Doms chiefly reside in the city and suburbs and also in the Alinagar circle. As a rule, these classes do not commit crime in the neighbourhood of their homes, although they harry the city when opportunity offers, and the Doms are sometimes responsible for burglaries at Mughal

* Appendix, tables VII and VIII.

Sarai; but the district suffers little from their depredations, as their wandering gangs work principally in Bengal and Calcutta.

Crime in the city is more varied, and is not ascribable to any particular class. The Doms are perhaps the chief offenders in the matter of thieving, but their speciality is horse-poisoning. Burglaries are generally the work of outsiders in conjunction with the local bad characters. Murders are rare, and are generally attributed to jealousy: especially in the Dalmandi quarter, where the prostitutes live. As in all large cities, cheating or criminal breach of trust from time to time furnish material for a *cause celébre;* but on the whole serious crime is rare, and the people are law-abiding. During the large fairs and festivals a great deal of liquor is consumed, but rioting and offences against the person, except in the matter of jewel-snatching and trivial robberies and assaults, occur but seldom. Sometimes, as already mentioned in chapter II, trouble results from the rivalries between the various classes who cater for the religious wants of pilgrims; while very rarely more extensive disturbances arise from popular excitement, instigated by interested wire-pullers, as was the case with the waterworks riots of 1895. Offences against the gambling and excise laws necessitate continual activity on the part of the authorities, the latter chiefly taking the form of smuggling opium to Calcutta and other places in Bengal. Sexual offences are not common, and kidnapping is generally confined to *sadhus*, who recruit their ranks by enticing or carrying off boys. Coining has seldom come to light, but forgery of notes has been and is still suspected. The chief interest of Benares from the criminal point of view is the extraordinary variety of its inhabitants. As early as 1856 it was proposed that the Benares force should on this account be selected from all parts of India, and the suggestion was again put forward in 1905. There are large colonies of Bengalis and Marathas, so that political troubles may at any time find an echo here. The Julahas or Musalman weavers, too, are a turbulent community of considerable strength, and are constantly pushed into the front rank in the event of religious or other disturbance. Another feature which renders close supervision necessary, and at the same time exceedingly difficult, is the presence of the innumerable temples, *dharmsalas*

and *chattras*, that afford an almost impenetrable asylum to criminal suspects. The caste organisations, too, are very strong and complete, so that in most matters the leaders of the various guilds have far more influence than the local magnates: the power of the former is almost limitless within their own community, and their aid has usually to be enlisted in detective and preventive work.

As compared with other districts Benares has been singularly free from the practice or suspicion of infanticide. A special enumeration of the Rajput inhabitants was made in 1870-71, but the results were satisfactory except in the case of the Raghubansis in four villages and the Bhrigbansis in one; the Sombansis of the Chandauli tahsil, to whom the crime was generally attributed, showing a sufficient proportion of girls. Under Act VIII of 1870 the four Raghubansi villages of Rajwari, Kaithi, Rauna and Bhartara were proclaimed, as also were Akorha Kalan, Surwa and Amawal; but no rates were levied, nor was any special police entertained. Registration was continued for several years, and in 1880 a bad case came to light; but all reasonable suspicion vanished soon afterwards, and all the villages were gradually struck off from the list. Infanticide.

There are two jails in the district, the central prison at Sheopur and the district jail in the civil station, the latter also containing the magistrate's lock-up. Both are under the management of the superintendent of the central jail. The latter stands to the west of the civil station, between the Barna and the Jaunpur road, and is a large building with two sets of barracks arranged in a circular form, the whole area, which is of a rectangular shape, being enclosed by a massive brick wall. The structure dates from before the Mutiny, but has since undergone several improvements and modifications. It contains accommodation for 1,256 men in the barracks, 773 in cells and 152 in hospital, and also for 177 women: the prisoners are convicts sentenced to long terms of imprisonment from the Benares and Gorakhpur divisions. The manufactures are principally woollen and cotton carpets and rugs, grass matting, cotton cloths, ropes and netting. The jail was at one time famous for the wood-carving executed by Burmese prisoners, but the transfer Jails.

constant tendency to increase. In 1865 the net revenue was about Rs. 1,78,000, but since that time the total has been far above this figure except in years of famine. In 1878 it dropped to Rs. 1,58,000 and in 1897 to Rs. 1,51,000, figures which afford a very fair indication of the severity of the pressure. From 1876 to 1885 the annual average was Rs. 2,19,803, of which Rs. 1,35,719 were derived from still-head duty and the bulk of the remainder from licenses. During the ensuing ten years the total income rose to an average of Rs. 2,29,614 annually, the increase occurring chiefly under the head of duty paid at the distillery, this contributing Rs. 1,45,709. From 1896 to 1905 inclusive a very noticeable advance was observed, the average total income being Rs. 2,65,988, while in the last five years it was no less than Rs. 3,39,282, this being the highest figure on record. The enhancement is to be chiefly assigned to still-head duty, which averaged Rs. 1,77,898; licenses showed an actual decline, although in the last year they reached an unprecedented height, fetching no less than Rs. 1,22,461.* The receipts in 1905-06 amounted to Rs. 3,958 per ten thousand of the population; and this is a remarkably high figure, though it is exceeded in other districts with large cities such as Lucknow and Cawnpore. The above returns exclude the income from foreign liquors, which in the last ten years averaged Rs. 2,093. The use of such imported liquors does not appear to be spreading, and the consumption shows no material increase. They are chiefly affected by the educated classes, and a recent attempt on the part of certain Kalwars to popularize Rosa rum has met with little success.

Tari and *sendhi.*

The right of manufacture and vend of the fermented liquors known as *tari* and *sendhi*, which are obtained from the *tar* and *khajur* palm trees, is leased to a single contractor for the whole district; the settlement was formerly for one year, but now is triennial. Neither species of palm is common in the district, and consequently the drink is not used to any large extent; it appears to be most popular with Julahas and low caste Hindus. The receipts for the ten years ending in 1906 averaged Rs. 6,376 annually and showed a decided increase over the preceding period, when the total was no more than Rs. 3,670.

* Appendix, table XI.

Hemp drugs.

The consumption of hemp drugs, on the other hand, is very large, especially on the part of the numerous *sadhus* who frequent the sacred city. In early days the same regulations applied to drugs as to the other branches of excise administration, but it has been the invariable practice to farm the monopoly to a single contractor for the whole district. This system is still maintained, the only important modification being the introduction in 1900 of triennial contracts in lieu of the annual auction sales. The most popular kinds of hemp drugs are *bhang* and *ganja*, though of late years *charas* has rapidly grown in popular favour. From 1896 to 1905 inclusive the average annual amounts sold were 10,778 *sers* of *bhang*, 2,196 *sers* of *ganja* and 1,294 *sers* of *charas*. Figures are not available for years prior to 1892, but from that date to 1896 the averages were 14,180 *sers* of *bhang*, 2,781 of *ganja* and 728 *sers* of *charas*, showing that the total consumption has, if anything, decreased since that time. The income, on the other hand, has steadily risen. From 1876 to 1885 it averaged Rs. 44,600; for the ensuing decade Rs. 45,070; and for the last ten years it was no less than Rs. 1,12,835, having more than doubled, though there had been no appreciable spread of the drug habit. In 1905-06 the total stood at the high figure of more than Rs. 1,30,000: this gave an incidence of Rs. 1,011 per ten thousand of the population, this rate being almost the highest in the provinces and only exceeded in Lucknow and Dehra Dun.

Opium.

Opium also is extensively consumed in Benares on the part both of Hindus and of Musalmans. Poppy is cultivated in the district; but the use of crude opium is almost unknown, and practically the whole of the amount consumed is obtained from the recognised shops. Formerly the entire supply was in the hands of the Government treasurer, but subsequently the right of sale leased to a single contractor, while the treasurer continued to sell at headquarters and the outlying tahsil at Chandauli. In 1900 the official vend was abolished and a shop-to-shop settlement was introduced; but the result was not satisfactory, as Benares became the centre of an extensive smuggling trade with other provinces. Opium bought in Benares with a duty of Rs. 17 per *ser* could compete on very favourable terms with that purchased in Bengal, where the duty is no less than Rs. 29; and consequently an

illicit trade sprang up with Bengal, Assam and even Burma, the drug being conveyed both by rail and by river. The reversion to a single farm for the whole district led to fresh difficulties resulting from the enhancement of prices, and in 1906 official vend was reintroduced. This will, it is hoped, serve both to keep the retail price at a reasonable figure and also to check the organised illicit trade; but it is more difficult to prevent the considerable amount of petty smuggling carried on by pilgrims from Bengal, who buy opium in small quantities at Benares and take it to their homes for private consumption. The average amount of opium sold annually from 1876 to 1885 was 5,354 *sers*, and the income Rs. 64,005; for the next ten years the figures were 5,576 *sers* and Rs. 66,864; while from 1896 to 1905 inclusive the averages dropped to 4,953 *sers* and Rs. 55,096. The decline was, however, but temporary, and was chiefly due to the famine of 1897. In 1905-06 the amount of opium sold was higher than in any previous year, being no less than 6,255 *sers*, bringing in Rs. 68,507 and giving an average incidence of Rs. 778 per ten thousand inhabitants, which is actually the highest proportion in the whole of the United Provinces.

Cocaine.

Until recently the excise administration was not concerned with cocaine, but of late years its use, or rather its abuse, had begun to assume alarming proportions. Up to 1900 cocaine was practically unknown in Benares, but it was introduced by Julahas from Bombay and rapidly attained popularity as an intoxicant. The drug is taken in doses from one-quarter of a grain to a grain, mixed with betel. Most of it is imported from Germany, and fortunately it is generally adulterated with bicarbonate of soda: indeed it has been stated by a competent authority that if all the cocaine consumed in Benares were pure cocaine the city would by now have been decimated. Rules were made in 1904 under the Municipal Act to regulate the possession and sale of the drug; but the abuse of cocaine in this and other places was recognised as a serious evil, and led to the introduction by the local legislature of Act I of 1906, which came into force on the 1st of April of that year, and was superseded after a few months by an Act passed by the supreme legislative council.

Stamps are an introduction of the British Government, and were unknown in the days of native rule. The present system arose with Regulation XXXVIII of 1795, whereby fees were levied on the institution of civil suits, the income thus derived being devoted to all manner of miscellaneous objects. Regular stamp duties came into existence with Regulation VI of 1797. This law was followed by others, and all the previous laws and rules were consolidated by Regulation X of 1829, which is the parent of the present stamp laws. Returns for recent years are shown in the appendix, where a table gives the receipts from judicial and other stamps for each year from 1891-92 onwards.* For the ten years ending in 1906 the average gross income was Rs. 2,39,231 annually, of which Rs. 1,72,339 or 72 per cent. were derived from court-fee and copy stamps. The total varies from year to year, the fluctuations largely depending on accidental circumstances, such as the sale of stamps of exceptionally high value, but there is no marked tendency towards an increase at the present time. The figures of thirty years ago, however, show that the stamp revenue has largely developed, for from 1876 to 1880 the average receipts were but Rs. 1,72,272 per annum, while at the same time those from non-judicial stamps were comparatively little less than at present, showing that the rise has been mainly due to increased litigation. Stamps.

The history of registration dates from Regulation XXVIII of 1795, by which an office was established at Benares for the registration of wills and of transfers or mortgages of real property, the area in the charge of the registrar being co-extensive with the jurisdiction of the civil judge at that date. The scope of the department was extended in 1803 and 1812, and again by later enactments. At present the registrar for the district is the judge of Benares, subordinate to whom are the sub-registrars of Benares, Chandauli and Gangapur. This arrangement has been in force since 1894, prior to which date the Family Domains formed a separate registration district with the deputy superintendent as registrar. In that year the other offices in the Domains were transferred to the Mirzapur judgeship and Gangapur to Benares; whereas formerly, under Act III of 1877, Gangapur Registration.

* Appendix, table XII.

had been treated as a sub-district, with the Maharaja's tahsildar as sub-registrar on a fixed allowance from Government. The latter provision is still in force, but the supervising authority is now the district judge of Benares. Under the same enactment two additional offices were provided, one for the municipality of Benares and one for cantonments, but both of these were abolished in 1894. The great bulk of the work is done by the Benares sub-registrar, as is only to be expected. For the five years ending in 1906 the average receipts for the whole district were Rs. 15,525 and the average annual charges Rs. 7,570. The average number of documents presented for registration was 6,410, those for which action was optional being 1,218; while the gross aggregate value of the property involved was Rs. 38,11,000 annually.

Income-tax.

Income-tax in one form or another has been levied more or less continuously since the introduction of Act XXXII of 1860, which was in force for five years only. It was followed in 1867 by a license-tax on trades and professions, after which came the certificate-tax of 1868, and the income-taxes of 1869 and 1870. The latter was applied to all incomes exceeding Rs. 500, at a uniform rate of six pies in the rupee, and in 1870-71 realised Rs. 1,51,811. Two years later the tax was abolished, and another license-tax was introduced under Act II of 1878. This was eventually replaced by the existing income-tax brought in by Act II of 1886, which has remained in force ever since, the only important modification being the exemption in 1903-04 of incomes not exceeding Rs. 1,000. Statistics of collections and assessees, both for the whole district and for the city and the various tahsils, will be found in the appendix, for each year as far back as 1890-91.* For the ten years ending in 1903 the average total receipts were Rs. 95,000 annually, but they afterwards dropped to Rs. 75,000, showing that the relief afforded by the exemption has been very substantial. A considerable amount is derived from salaries, pensions and investments, and this, added to payments by companies, makes up about 17 per cent. of the whole. The bulk of the remainder is paid by a comparatively small number of well-to-do persons, the figures for the past five years showing

* Appendix, tables XIII and XIV.

on an average 253 assessees at the higher rate of tax, with average incomes of about Rs. 5,600 apiece. Nearly the whole amount is paid in the city of Benares, and very little in the outlying tracts: only ten of the 253 persons mentioned above reside in the rural area. The surprising thing is that the receipts are so small: for though Benares is the second city of the provinces in point of numbers, and contains a number of wealthy inhabitants, the total income-tax is far less than that of Lucknow, Cawnpore, Allahabad and Agra, and is exceeded in several other districts with a smaller urban population.

Post-office.

The early history of the post-office in the province of Benares is very obscure, and no light is thrown upon it by extant records. It seems that the only organised post was that maintained for official correspondence between Benares and Calcutta, the line of runners being afterwards extended to Mirzapur and Allahabad. For the interior the police were usually employed, this being the origin of the district *dak*, as contrasted to the imperial post. The introduction of Act XVII of 1837 marked a great advance, in establishing uniform rates of postage and developing the lines along the main highways, while ten years later the operations of the district post were largely extended. The amalgamation of the two systems dates from Act XIV of 1866, but the process of absorption was slow and the district post did not finally cease to exist till 1906. A list of all the offices in existence in that year will be found in the appendix. Till recently Benares was peculiar in possessing two head-offices, each with a separate post-master, under a single superintendent. The Benares city head-office merely dealt with the city proper, and had five dependent sub-offices, while the rest of the district was included in the circle of the Benares cantonment office, in which there were seven sub-offices and fourteen branch offices. Since July 1907, however, the city head-office has been reduced to the status of a sub-office, and that in the cantonment is the head-office for the entire area. The mails are carried as far as possible by rail, and elsewhere a staff of runners is maintained; but, with the exception of Ramnagar, all the sub-offices have direct railway communication with Benares, so that the collection and distribution of the mails in this district is a very simple matter.

Tele-graph.

There are Government telegraph offices at Benares city and cantonment, and combined post and telegraph offices at Shivala in the city, Mughal Sarai and Ramnagar, the last being connected with Benares by a special line along the metalled road. In addition to these railway telegraph offices are maintained at the various stations on the different systems; so that the district possesses unusual facilities of this nature. At Benares there is a telephone system controlled by the post-office, connecting the magistrate's house and office with the city police station, the police lines, the jail and the Bank of Bengal.

Municipality: history.

The first step in the direction of municipal government was the introduction, apparently during the days of Jonathan Duncan, of a *chaukidari* or *phatakbandi*-tax collected by the *muhalladars* and paid directly by them for the maintenance of the city *chaukidars.* This obtained legal sanction under Regulation XVII of 1795. The provisions applying specially to Benares are contained in sections 23 to 28, and though the enactment was afterwards amended, it seems that this portion remained untouched till 1867, owing principally to the turbulence of the inhabitants. In 1803 it was found that certain *muhallas* had failed to provide *chaukidars* and consequently the magistrate assessed them himself, at the rate of three annas per mensem for stone houses, two annas for brick buildings and six pies for mud dwellings. The collections were made by the *kotwal,* but the measure was at first stoutly resisted. In 1809 the proceeds of the tax were Rs. 1,264 monthly, and from this 381 *chaukidars* were paid. In 1810 a Regulation was promulgated with the object of introducing a general house-tax, but this caused such serious disturbance that certain concessions were made, and in 1811 the measure was abandoned. The income and expenditure amounted in 1867 to about Rs. 50,000 annually, and were controlled by the magistrate. The surplus, after paying the police, was devoted to public improvements, and in 1866 to a system of conservancy. Another source of income was afforded by the markets, the accumulated funds being applied to improvements. The foundation of new bazars and the reconstruction of old ones were customarily effected by public subscription or by loans to be repaid from the profits subsequently realised. Thus in 1808 the old Chauk bazar

was built, and this was reconstructed in the same manner in 1859. Others were the Bisheshwarganj market erected in 1830 and that at Pahlad-ghat dating from 1815 or thereabouts, the latter being built out of the profits derived from the grain market at Trilochanghat. Other *nazul* property was managed by the collector, assisted from 1810 onwards by a committee called the local agents and including the commissioner and a number of official and private members. This body administered the income separately, devoting the proceeds to local improvements. Two other sources of income were the Benares ferries and the town duties. The latter date from Regulation X of 1801, amended by Regulation X of 1810, and were collected, very much like an octroi tax, at barriers on the outskirts of the city. The charge was vested in the collector, who also controlled the customs, and the collection was usually farmed. The system, however, gave rise to abuses, and in 1823 the management was made over to the local agents. Six years later it was restored to the collector, and it was ordered that the profits should be applied not merely to local needs in and around the city as heretofore, but also to the general needs of the province, especially in the matter of communications. The same order embraced the ferry receipts, which were entrusted to the magistrate in 1817 and were placed under his entire control by Regulation VI of 1819. In 1823 they were transferred to the local agents, but were handed back, like the town duties, in 1829. Up to 1850 the magistrate was responsible for the upkeep of the city roads; but the abolition of the town duties caused a deficiency of funds, and in that year complaints were made as to their unsafe condition. They were then made over to the local agents. The early attempts at conservancy and drainage will be mentioned in the article on Benares city. There was no regular scheme, and it was not till 1866 that an adequate staff was organised to meet the crying needs of the place. The only attempts at improvements in early days were of a spasmodic nature. In 1853 or thereabouts the first public latrines were constructed, and ten were in existence in 1856; but as yet there were no public sweepers and the services of private servants were utilised, as is still the case in the *pakka mahals* of the city.

Present constitution.

It was not till the 27th of September 1867, and then only after a great deal of opposition, that the Municipal Act XXVI of 1850 was applied to Benares and the suburbs, for the purposes of providing a sufficient force of police and making better provision for conservancy and the general improvement of the place. The first committee included the magistrate as chairman, four official and sixteen non-official members. The constitution was altered in the following year, the number of officials being increased to eight and that of the others reduced to fifteen. In April 1868 rules were published for the execution of the Act, and according to these the funds at the disposal of the committee consisted of an octroi-tax on imports, first levied in June of the same year; rents and profits from *nazul* lands and buildings, and the proceeds from other public property whether constructed by or vested in the commissioners as the successors of the local agents; the sale proceeds of grass and the like on public lands, and of refuse and manure accumulated within municipal limits; and the income from a tax on public vehicles. The introduction of Act VI of 1868 caused no material change beyond the election of members by poll. The city was divided into six wards, corresponding with the number of police circles. Further powers and privileges were conferred by Act XV of 1873; the number of elected members was then eighteen, while eight, as before, were appointed by Government. On the first of October 1884 the municipal board came into existence, replacing the former committee. The new body comprised eighteen elected and three other members, including the magistrate as chairman; but in 1888 the number of appointed members was raised to seven, while in 1904 the number of wards was increased to eight, these still corresponding with the police circles. There are now 28 members, 21 of whom are elected and six nominated, and an *ex-officio* chairman. One-third of the members retire by rotation annually, so that every year there is an election in each ward, save in three wards which have only two elected members, elections there taking place in two years out of three. As a rule the elected members exhibit great interest in the work, and the attendance at meetings reaches a high average. The financial position of the municipality will be dealt with in the article on Benares city, while

the chief heads of income and expenditure are shown in the appendix.*

Besides Benares itself the only town of any size in the district is Ramnagar, and this was brought under the provisions of Act XX of 1856 on the 29th of February 1860. The same enactment was applied to Sheopur and Sakaldiha on the 23rd of November 1872, but was withdrawn from the latter on account of the insignificance of the place and the poverty of its inhabitants on the 1st of April 1903, while the former was raised to the status of a notified area in 1907. In either case the income is derived from the usual house-tax, and the proceeds devoted to the upkeep of the town police, the maintenance of a conservancy staff and minor public improvements. Details will be found in the separate articles on the two places. The provisions of the Sanitation Act, at least so far as the water supply is concerned, apply to these two towns, and also to Sakaldiha, Chandauli, Said Raja, Baburi and Nadi Nidhaura in the Chandauli tahsil; and to Lohta, Kaithi, Dhaurahra, Sindhora, Basni, Baragaon, Pindra and Kathiraon in tahsil Benares.

District board.

Outside the urban area local affairs are managed by the district board. This body was originally constituted by the amalgamation of the road, school and other boards appointed to manage the funds derived from the various cesses; it was known as the district committee from 1871 to 1884, when it was reconstituted as the district board under Act XIV of 1883. The number of members was fixed at eleven, eight of these being elected and the others nominated; the latter comprised the chairman and the subdivisional officers of the two tahsils. With the new legislation of 1906 the composition of the board remained unchanged, but its functions and revenues were considerably extended. The work of the board is of the usual description and includes a multiplicity of departments, the chief of which are education, the maintenance of local roads, ferries and cattle-pounds, vaccination and the medical and sanitary administration. An important change was effected under the local Act of 1904, whereby Gangapur passed altogether out of the hands of the Benares district board, the Family Domains being treated as a separate district

* Appendix, table XV.

with control of its own schools and roads. Little interest is displayed, as a rule, by the elected members in their duties. The reason is that the principal landowners reside permanently in Benares and not on their estates in the country: the same persons who show the greatest activity in municipal affairs seldom attempt to relieve the chairman and secretary of the district board of any portion of the work. The receipts and expenditure of the board under the chief heads for each year since 1891 will be found in the appendix.*

Education. One of the chief cares of the district board is the promotion of education. The exhibition of practical interest by Government in public instruction dates from the foundation of the Sanskrit College in 1792. This seems to have absorbed the attention of the authorities, for no other Government school, except that in Jagatganj, was founded till 1856. In the meantime, however, much was done by private enterprise. Jai Narayan's College came into existence in 1817, while the Church Missionary Society and the London Mission afterwards did much to promote education. The former started the orphans' institution in 1836, an infants' school in 1843, two girls' schools in the city in 1850 and 1861, male and female normal schools and a model school in 1861, an industrial female school in 1864, and several *zanana* schools in 1867. The London Mission opened three schools for boys in 1839 and one for girls in 1840, while four years later these became branches of the central school, which in 1866 was transformed into a high school: the middle school for girls originated in 1852. Apart from these charitable and philanthropic undertakings the only provision for education lay in the indigenous schools, which were of little instructional value and of a very ephemeral character. Then, as now, schools were started, and especially in the city, by persons out of employment, who imparted the rudiments of writing, reading and accounts in return for such doles and presents as they could obtain, success involving the abandonment of the school for some more lucrative profession. The first active steps to promote education generally were taken in 1847, when an investigation showed the existence of 95 schools with 1,114 scholars, though probably the reported figures were below the mark. A

* Appendix, table XV.

superintendent was appointed, with four sub-inspectors to assist him in supervising the schools, making grants of books, and examining the pupils: the teachers were awarded a bonus of eight annas for each scholar brought to the first stage of proficiency, and one rupee for each who attained the second stage, this being apparently the origin of the grant-in-aid system. It was found at the time that the cause of education was not looked upon with general favour. The movement caused suspicion as a possible device to convert the people to Christianity, and also as the prelude to the imposition of a school cess. It was feared, too, that the landowners would lose their hold over the villagers, and the prevailing opinion was that the lower classes would only be put out of their place by learning that would not, and should not, be of any use to them. The famous educational circular of 1854 led to the establishment in 1856 of a tahsili school at Chandauli and 38 *halqabandi* schools, with an aggregate of 1,038 pupils. There were then 219 indigenous schools with 1,394 scholars, in addition to the mission institutions. In the same year a normal school was opened for the instruction of teachers. Progress was checked by the Mutiny, which brought the Chandauli school to an end; but in 1858 it was replaced by a similar school at Sakaldiha, while a second was started at Ramnagar two years afterwards. In 1865 a new departure was made by instituting girls' schools, ten such primary schools being opened. There was no increase in the *halqabandi* schools, but the number of indigenous *maktabs* had risen to 279 with 3,029 pupils. During the next five years the progress was rapid. In 1870 there were 75 *halqabandi* and 289 indigenous schools with 6,000 boys on the rolls. The mission and other aided schools were flourishing, chief among the latter being the Bengalitola and the Karanghata Anglo-vernacular schools.

District board schools.

In subsequent years the improvement was well maintained, the chief change of importance being the transfer of control from the old school committee to the district board on the constitution of that body in 1885. Statistics for each year since 1896 will be found in the appendix, as well as a list of all schools in 1906.* The schools under the district board comprised in the latter year

* Appendix, table XVIII *et seq.*

the three middle schools at Baragaon, Chaubepur and Chandauli, of which the first is the largest and has training classes attached to it for the instruction of teachers in lower primary schools; the aided middle school at Ramnagar; and 101 upper and lower primary schools. In addition grants-in-aid were given to 71 institutions, also of the primary type. All these are regularly inspected by the board's staff: most of the teachers are trained men, the number of such instructors increasing year by year as the board enjoys the privilege of deputing a certain proportion of the teachers to the normal school annually. The total number of scholars in the institutions controlled by the board was 10,746 in March 1906, and the average attendance 10,064.

Municipal schools.

There are 16 primary schools maintained by the Benares municipality, while three more are in receipt of a subvention. These schools are generally inferior to those of the district board in the matter of teachers, and have a separate inspecting officer: of past years they have suffered because the municipal board is averse from allowing inspection by the regular inspecting staff. The municipal schools date from 1871, when the board took over the school founded a year previously by the Maharaja of Vizianagram and opened nine others in different parts of the city. They were managed by a sub-committee, and were originally intended to provide a free education for children of poor parents who could not afford to pay fees.

Mission schools.

The history of mission enterprise has already been narrated in chapter III. The educational undertakings by the various missions are of considerable importance, and in 1906 there were 31 such schools, exclusive of Jai Narayan's college, with an aggregate of 1,791 scholars of both sexes. Raja Jai Narayan's College owes its origin to Raja Jai Narayan Ghosal, a wealthy Bengali landowner who resided at Benares, whither he had come in search of medical treatment. There, through the influence of a merchant named Mr. G. Wheatly, he became a student of Christianity, and in gratitude for the kindness he had experienced at his hands he resolved to found a school for the education of his countrymen in English and the vernacular. This project he carried out with the aid of Lord Moira in 1814, and four years later he handed over the school, hitherto known as Jai Narayan Ghosal's free

school, to the Church Missionary Society. In conjunction with his son, Raja Kali Shankar Ghosal, who founded the asylum that bears his name, he endowed the school, provided house accommodation and obtained a monthly grant from the Governor General for its support. The institution continued to make good progress, rising to the standard of an anglo-vernacular high school, while in 1862 its status was raised to that of a college teaching up to the B. A. standard and it was affiliated to the Calcutta University. In 1875, however, it again became a high school, though affiliation was maintained till 1906. The school, which is at present in a very flourishing condition and has done well in the public examinations, is managed by the Church Mission Society and is subject to the inspection of the departmental officers.

Private schools.

The list of all the schools given in the appendix contains a number of private institutions, some of which are of a more or less ephemeral character, while others are of considerable standing and are doing excellent work. Among the latter mention may be made of the Bengalitola school, the Maharashtra school, the Harish Chandra school and the Hanuman seminary, all of which are classed as secondary.

Queen's College.

The most important educational institution in Benares is Queen's College, which includes the old Sanskrit College. The latter dates from 1791, when Jonathan Duncan obtained the sanction of Lord Cornwallis to set aside certain surplus revenues for the support of a Hindu academy, with the object of securing the preservation and study of Sanskrit literature at Benares. He had been struck by the absence of any such school, the establishment of which would tend in his opinion both to the popularity of the British Government and also to the recovery and collection of the little known writings of ancient times: he also hoped to establish a school of Hindu law, in order to train assessors and legal practitioners in the courts. The sum of Rs. 14,000 was granted, and this was afterwards raised to Rs. 20,000. A certain number of professors were chosen, and the college was opened in a hired house on the 28th of October 1791. Rules for its management were drawn up by the Resident, and it is interesting to note that the discipline to be maintained was that prescribed by Manu: the first principal

was Kashinath Pandit, subordinate to whom were eight teachers. The early progress of the college was not particularly encouraging. In 1798 a committee was appointed to enquire into its administration, with the result that several professors were dismissed for neglect of duty; and in 1801 Kashinath shared the same fate, the institution was remodelled, and the number of teachers fixed at twelve to teach the 121 free scholars then on the rolls. These measures failed to have much effect, and in 1812, after a serious proposal to abolish the school, a new constitution was devised, apparently with success, as in 1815 the place was reported to be in a flourishing condition, though it had failed to attain the standard originally contemplated, especially in the matter of law. A further step was taken in 1820, when Captain Fell was appointed secretary to the committee, and in effect as superintendent of the college with almost plenary powers. The number of foundation scholars was limited to sixty, though others might attend the classes without remuneration. Under his management the college prospered greatly, the number of out-students rising in 1823 to over two hundred; but in the next year Captain Fell died, and his place was filled by Captain Thoresby. The latter soon proposed to increase the foundationers to one hundred, and carried out several minor reforms in the internal economy of the institution. In 1829 he urged the establishment of an English school, which was started in the following year under the name of the Benares Anglo-Indian Seminary: which title it retained till 1836, when it was styled the Government school and was under an English master. For the five years ending in 1835, when Captain Thoresby resigned and the charge was given temporarily to Mr. Nicholls, the headmaster of the English school, the average number of students was 296; but in the last year stipends for scholars were ordered to cease gradually and the attendance immediately dropped, the process being hastened by the abolition of the Persian class in 1838. A year later it was proposed to unite the English and Sanskrit schools, but without success; and in fact the college narrowly escaped abolition, on the ground that it had not produced a single scholar of eminence. In 1843 the institution was handed over to the Local Government, Mr. J. Muir was appointed

principal, scholarships were substituted for stipends and the college was moved from the city to the suburbs. In 1845 Mr. Muir resigned, and in the next year Dr. J. R. Ballantyne was placed in charge. Under his administration great progress was achieved, notably in the introduction of English into the Sanskrit college and in the erection of the present buildings. These were commenced in 1847 and completed in 1852 at a cost of some £13,000, the architect being Major Kittoe. Even then the position of the college was not secure. In 1866 Mr. Kempson proposed, though without effect, to remove the Anglo-Sanskrit chair and to turn the institution into an aided private school; and in 1877 the same officer succeeded in abolishing the professorship on financial grounds. In 1884, however, it was restored, with the object of enabling Sanskrit students to assimilate western education and to facilitate research. Since that time the place has constantly thriven, the chief events being the foundation of a scholarship by the Hon'ble Munshi Madho Lal in memory of his brother in 1904, the acquirement of a site for a hostel and the construction of a new library. The English school, which was raised to the status of a college in 1841, remained separate from the Sanskrit college till 1853, when the two were formally united under the designation of Queen's College. The institution was affiliated to the Allahabad University in Arts up to the M. A. standard in 1888, and in Science in 1896.

Central Hindu college.

Another noteworthy educational institution is the Central Hindu College. This was opened in a small building in the city in July 1898, removed to a larger house two months later and transferred in March 1899 to its present site in Bhelupura. The ground, some 13 *bighas* in extent, together with some buildings was given by the Maharaja of Benares. The original structure was repaired and altered, while subsequently large extensions were carried out, boarding-houses built and a temple to Saraswati erected. There are well-equipped laboratories, and a library containing 7,800 volumes. The income in 1906 was about Rs. 1,86,000 and the expenditure Rs. 1,13,000, while the invested property exceeded Rs. 4,40,000. The college, which has a staff of highly qualified professors, both English and Indian, is affiliated to the Allahabad University, and some of the students are reading for

the M. A. degree in both English and Sanskrit. The numbers on the roll in 1906 included 188 in the college classes, 515 in the school department and 154 in the Sanskrit department. All the students are expected to learn Sanskrit in some degree, and those in the Sanskrit class must take up the study of English. There are special text-books on Hinduism, and religious instruction is an essential part of the curriculum. The president of the college is Mrs. Annie Besant, to whom the place owes its foundation and largely its development: she has been supported by many able workers, not only in India but beyond the sea. The principal from the first has been Dr. Arthur Richardson, and the honorary secretary Babu Bhagwan Das. The aims of the college are to give a sound education, both cheap and flexible, without reference to politics, and to wed the best secular teaching of the west to the best religious instruction of the east. Distinctly religious in character, the institution has flourished exceedingly and has attained wide popularity almost throughout India.

Literacy.

Benares has attained a higher standard of literacy than any other district of the United Provinces, excepting the hill tracts of the Kumaun division and Dehra Dun. The returns of the last census showed that 11·22 per cent. of the males and ·77 per cent. of the females could read and write, as compared with provincial averages of 3·11 and ·24 per cent., respectively. The progress achieved of late years is illustrated by the fact that in 1881 the proportion of literate males to the total male population was 8·3, and in 1891 it had risen to 10 per cent. while the corresponding figures for females were ·37 and ·55 per cent. The reason for this lies no doubt in the abnormally large urban population, the conditions of Benares being very similar in this respect to those of Lucknow. There is this difference that here the Hindus are in proportion better educated than the Musalmans, 11·16 per cent. of the Hindu males and ·65 per cent. of the females being literate, as compared with 9·27 and ·61 per cent. of Musalmans. Another point of difference is to be found in the language of literacy or rather the script, as in Benares the Nagri character is far more extensively used than the Persian, the number of literate persons versed in the former being ten times as great as those employing the latter. English education has made considerable strides,

though it is impossible to obtain an accurate comparative estimate without eliminating those who speak English as the language of their birth.

Hospitals and dispensaries.

The first step taken in the direction of establishing public hospitals was the grant of land bringing in Rs. 2,400 annually by Mr. Duncan in 1787, with the object of affording relief to indigent and alien sick persons in the city of Benares. The income was administered by two *hakims*, but in 1812, it having come to light that the trust was not properly managed, half the revenue was made over to the committee appointed in the preceding year with the idea of founding a native hospital. In this purpose a considerable sum had been raised, of which part was devoted to the purchase of a house for the civil surgeon, near the present district jail, while the remaining Rs. 24,345 were invested in Government securities. The committee comprised the judge, the commissioner, the magistrate, the superintending surgeon of the division, the chaplain, a native gentleman and the civil surgeon as secretary. In 1813 a grant of Rs. 1,881 was sanctioned for establishment, and in 1837 the *jagir* was commuted into a subsidy of Rs. 1,200 annually. The hospital was at first situated in Kabirchaura, on the site of the municipal offices, and there it remained till 1881. In that year it was moved to the new buildings near Dinanath-ka-gola, on the main road from Rajghat to cantonments, and since that time it has been known as the Prince of Wales Hospital, so called from the fact that the foundation-stone was laid in 1877 by his Majesty King Edward VII, then Prince of Wales. It consists of two large blocks, divided into eight wards called after their founders, an operating theatre, and detached accommodation for private patients. The institution has an invested capital of Rs. 39,100, and is one of the best of its kind in the province. The old committee continued to manage the hospital till 1884, when it was made over to the district board, but the latter relinquished the charge in 1891 in favour of the present board of control. The other Benares dispensaries were established for the most part by the managing committee of the native hospital. That at Sikraul was started in the civil surgeon's house some years before 1840, and about the same time the Chauk dispensary was opened near the Chauk police station.

A third appears in the returns as the Rajghat dispensary, but this was represented merely by a peripatetic doctor who from time to time used to visit the Rajghat ferry, carrying with him a small stock of medicines. This irregular institution was abolished in 1850, and the doctor found a fixed abode at the new Ausanganj dispensary, built near his house by Raja Deonarayan Singh and endowed with the rent of adjacent shops. Two years later the Sikraul dispensary was removed to its present site at the Kali Shankar asylum; the latter is a charitable institution, consisting of a collection of small houses for the reception of the blind, maimed and indigent, as well as orphans and lepers, and endowed by a bequest of Rs. 48,000 and the rent of a house, left in 1825 by Raja Kali Shankar Ghosal, a prominent resident of Benares during the first half of the nineteenth century. It was at first managed by a committee consisting of a judge of the court of appeal, the magistrate, the chaplain, a representative of the Raja and the civil surgeon as secretary. Originally it was housed in the mint, for which a rent of Rs. 160 per mensem was paid, as the equivalent of a Government grant to the asylum. Later it was removed to a site near the city hospital, and the grant was reduced to Rs. 100 monthly. In 1852, however, the present building in Hukulganj was erected from the designs of Major Kittoe. The asylum is now under the immediate charge of the civil surgeon, and is administered in accordance with a scheme drawn up under the Charitable Endowments Act, 1890. Both the Chauk and Ausanganj dispensaries were merged into the Prince of Wales Hospital on its completion, but Sikraul remains under the control of the district board. Another dispensary is that at Bhelupura, started in 1845 at the house of the Maharaja of Vizianagram and supported by the Maharani. In 1854 the hospital was formally taken over by Government, being then located in a new building erected by the Maharani, who continued to pay an annual subsidy for maintenance; this was commuted in 1865 for a lump sum of Rs. 20,000, while Rs. 10,000 more were added by the Maharaja five years afterwards. The hospital has now an invested capital of Rs. 30,500, and is managed by the district board. An attempt was made in 1854 to establish a medical school at Bhelupura, but the project was abandoned. The only other district board

dispensary is that at Chandauli. This was built by private subscriptions collected by Mr. Pollock in 1858, and was taken over by Government in the following year. For the treatment of females there is the Ishwari Memorial Hospital, which was built by subscription at a cost of Rs. 96,000, the foundation-stone having been laid in 1890 by Her Excellency the Marchioness of Lansdowne. It has invested funds to the amount of Rs. 39,500, and is supported by a grant of Rs. 5,700 from the district board and Rs. 3,600 from the Maharaja of Benares : it is managed by the local branch of the Dufferin fund. An extension has recently been completed at a cost of Rs. 30,000. There is also a female dispensary at Bhelupura, under the district board, and the Victoria Hospital. The latter is a fine building completed in 1890, when it took the place of the dispensary at Phatak Sheikh Salim, started in 1888 by Miss Pailthorpe in connection with the Zanana Bible and Medical Mission. The cost of erection was defrayed by an English lady in memory of Mrs. Kennedy, and the hospital is supported mainly by subscriptions raised in England with an annual Government grant for medicines. The same society keeps open a branch dispensary at Mughal Sarai during the cold weather, and the London Mission gives medical aid at its Babatpur station. Besides all these there are two railway dispensaries, one at Mughal Sarai on the East Indian line, and the other at Benares in connection with the cantonment station on the Oudh and Rohilkhand Railway ; mention may also be made of the usual police and jail hospitals. The total number of patients treated at the various hospitals amounts to nearly 120,000 persons annually, while the cost to the district board alone is about Rs. 15,000.

Charitable institutions.

Mention has already been made of the Kali Shankar asylum, which is managed as a public trust and receives an annual subvention from Government. An older institution is the lunatic asylum, which was built by Government in 1809 and located in Hukulganj, the bazar named after Captain Ogle, the first commandant of the adjacent cantonment. It was enlarged in 1817, and in 1855 it was entirely rebuilt on a neighbouring site. In early days no provision was made for lunatics, but an order of 1801 directs that if dangerous they should be confined in a separate part of the jail. The asylum is under the direction of

the civil surgeon, and the inmates are drawn from the whole Benares division. Besides the above, however, Benares contains a very large number of charitable institutions for the indigent and infirm which are not under Government control. These are the *chhattars* or *satras*, of which there are no fewer than 124, supplying food to some 3,850 persons. They have been founded at different times by ruling princes and other persons from all parts of India, mainly for feeding Brahmans and *sadhus*. It seems, however, that originally they were intended for the assistance of students, and this view is kept in mind by the Nagari Pracharini Sabha, an influential society which aims at the promotion of the Nagri script, and is desirous of undertaking the management of the *satras*, with the object of removing and preventing abuses in the distribution of the charitable funds. The work is of great importance, for the moneys dispensed amount to Rs. 14,150 monthly in the case of 96 *satras* only, while several of the remainder are richly endowed, notably those maintained by the Maharaja Sindhia and the Maharajas of Travancore and Mysore. The wealthiest are the Amvadia, Agasta Kund, Putia, Rajrajeshwari, Vidiamai, Kakina, Bhuvaneshwar, Kuch Bihar, Jhind, Rani Bhawani and Dandi *satras*, which alone command a monthly income of Rs. 6,690, some of them, such as the Rani Bhawani, founded by the late Maharani of Nator, possessing considerable landed property in the city and elsewhere. The Agasta Kund *satra*, supported at a cost of Rs. 18,000 per annum, belongs to a merchant of Arcot and supports 200 Brahmans of both sexes. Among other private or semi-private institutions mention may be made of the Aitchison Orphanage, founded in 1879 by one Jai Shankar, a Punjabi, the money being raised from private subscriptions. Its object is to provide for orphans and enable them to obtain a livelihood, and its funds, consisting of endowments and subscriptions, bring in about Rs. 900 a year. It is maintained in a house given at a low rent by the Raja of Vizianagram, and since 1889 its affairs have been managed by a committee of Hindus, Musalmans and Bengalis appointed for the purpose. Another is the Ram Krishna Home of Service, a branch of the well-known Bengali society called the Ram Krishna Mission. It has about a hundred members,

and the yearly income of some Rs. 3,000 is devoted to purely charitable objects, such as the maintenance of waifs and strays and the support of poor students and helpless families. The Bhinga Raj Anthalaya is a non-sectarian asylum for the indigent maimed and blind, maintained in a handsome building erected and endowed by the Raja of Bhinga in Bahraich: it is managed by a committee appointed in accordance with a scheme framed under the Charitable Endowments Act, 1890.

Cattle pounds.

Besides the municipal and cantonment cattle-pounds at Benares, which are managed by the local authorities, there is a number of similar institutions in the rural areas. These first came into existence shortly after the Mutiny, and were under the direct control of the district magistrate till 1891, when they were handed over to the district board. These pounds are located at all the rural police stations, and also at Kaithi in pargana Katehir; the pound at this place was opened as an experimental measure in 1905. The income derived from these pounds is small in comparison with that of most districts, and constitutes but an unimportant item in the revenues of the district board: the average net receipts for the ten years ending in 1906 were no more than Rs. 956 per annum, those for the last five years being Rs. 1,153.

Nazul lands.

There is but little *nazul* property in the district, and the bulk of it lies in or near the city of Benares. That within municipal limits was made over to the local agency committee at an early date, and is still managed by the successors of that body in the shape of the municipal board, though recently one-fourth of the income derived therefrom has been credited to Government. It consists of three escheated markets, known as Chetganj, Gola Dinanath and Resham Katra; a small portion of land and inhabited site transferred from the cantonment; and about 170 plots within the city itself. The annual receipts from these properties amount to about Rs. 2,500. Outside the municipality the total area of *nazul* is 139 acres, of which 42 acres belong to the Chandauli tahsil. The latter comprise the encamping-grounds at Jalilpur and Jagdis-ki-Sarai and the store depôt at Majhwar, all on the grand trunk road. One-third of the area is leased annually for cultivation, and brings in Rs. 141, this sum being credited to the district board. In the Benares tahsil

30 acres are taken up by the encamping-grounds at Chaubepur and Babatpur, a portion of the latter being let to cultivators for Rs. 10 annually. Some 22 acres of land have been acquired in the vicinity of the Buddhist monuments at Sarnath, to enable them to be preserved and to permit of further excavations. The rest is made up of the distillery premises at Chauka-ghat and the Government circuit-house, public garden and encamping-ground in the civil station of Sikraul. These are all managed by the collector, who has the disposal of the income of the garden, while that derived from the sale of grass in the compound of the circuit-house amounts to Rs. 100 annually and is credited to Government as land revenue. The above figures do not refer to *nazul* in the wider sense, implying all land taken up by Government for roads, schools, police stations and other purposes. This aggregates 7,471 acres, of which 3,134 acres are in the Chandauli tahsil. Such land is of course unremunerative.

CHAPTER V.

History.

It is unfortunate, but not unexpected, to have to record at the outset that the ancient history of the district, celebrated as it is in Hindu sacred writings, is uncertain and fragmentary. Most of the traditions connected with Benares are embodied in the epics and other works of the later Puranic period; although the Hindu of to-day claims for it an existence antecedent to that of the rest of creation. The legend of its origin is narrated in the *Kashi Rahasya*, a work attributed to Vedava Vyasin, the compiler of the *Vedas*. It is there stated that the seven Rishis approached Vishnu and desired to be shown the certain road to salvation, specifying that in spite of their asceticism their senses were not wholly subdued and formed an obstacle to the fruition of an eternally divine life. After some meditation the deity created a *lingam*, which shone in glorious effulgence. At first but a span in width, it grew and diffused itself till it attained a radius of five *kos* or ten miles. This was Kashi, the centre and the first created spot in the earth, which as yet was without form and void, being but a mass of surging and heaving waters. Vishnu, however, arrived at the conclusion that the place was too small for the abode of the Rishis, and therefore created the earth and placed it around the primæval *lingam*. The ancient boundary is still religiously preserved and defined by the Panchkosi road, the scene of many festivals and processions in commemoration of the legend. Traditional.

It is at least certain that Benares had already acquired a reputation for peculiar sanctity in the Puranic age, and consequently its antiquity is beyond dispute. The place is known in Sanskrit literature both as Kashi and Varanasi. The former is commonly derived from the root *kash*, meaning "to shine," and construed as the "soul-illuminating." Another suggestion is The Vedic age.

that it is derived from Kasha, the fourth in descent from Purn in the list of Kashi rulers given in the *Harivamsa*; his successors and subjects were called Kashis, and the word Kashi would, on the analogy of many similar instances, designate the country in which they lived. The name Varanasi, clearly the prototype of Benares, seems to be an even older appellation, but its source is very doubtful. Our authorities, the *Puranas*, the *Kashi Mahatmya* and the *Kashi Khand*, assign the place a position between the Varuna or Barna and the Assi, and the compound of these two names affords an obvious derivation. But in the Puranic age Benares lay principally to the north of the Barna, and the growth of the southern portion between these streams is comparatively modern. The cloud of uncertainty is rendered more dense by the fact that the records, such as they are, do not agree in the matter of ancient history. The *Kashi Rahasya* states that Kashi was first governed by Shiva, but that he lost his dominions through a stratagem on the part of Brahma, who made over the country to his favourite devotee, Divodas, what time Shiva was absent at a council of the gods, summoned to deliberate on the foundation of a new Kashi on the banks of the Narbada. On his return Shiva found a usurper on his throne, his authority ignored and admittance refused him to his kingdom. Stratagem was overcome by stratagem, for Shiva's lieutenant, Dhundhiraj, induced Divodas to commit an impious act and thus to lose his divine status. Thereupon Shiva entered the city at the head of the gods, regained his throne and continued to hold sway till his retirement to Kailas on the dawn of the Kaliyuga or iron age. He left his dominions in the charge of Abhimuktesar, who is still supposed to have the city in his keeping. This story ignores the Kashi dynasty of the *Harivamsa* and the *Puranas*. It has been suggested that Divodas was one of this line, but this is mere guesswork. Both the *Ramayana* and the *Mahabharata* mention Varanasi as the capital of the Kashi kings, while one of them, Purn or Purnavas, had his seat at Pratishthan or Allahabad. The *Bhagavat Purana* again connects the place with Krishna, stating that the latter, who ruled in Dwarka, overthrew Paundrik, the king of Kashi; and that Paundrik's son, Suduksha, shared a similar fate in his attempt to avenge his father's death, while

Kashi was burnt to ashes by Sudarshan, the *discus* of Krishna. This may refer to an actual fact of Aryan conquest from the west, and it is generally supposed that the advent of the Aryans to Benares was of comparatively recent date. Tradition next assigns the sceptre to Bharat, who perished with all his family fighting in the ranks of the Pandavas' army: his old fort is still recognised by the people at the village of Bairant in pargana Barah.

The Buddhists.

The first historical fact connected with the district relates to the life of Gautama Buddha. There is little doubt that Sarnath represents the site of the deer-park, Mrigdava or Saranganatha, where Buddha made his first five converts.* This site was one of the earliest to be excavated under circumstances which allowed the examination by Europeans of the inscriptions and other objects unearthed, though unfortunately the first attempts were conducted in a far from scientific spirit. In 1793 Jagat Singh, the Diwan of Raja Chet Singh, destroyed a whole stupa in order to obtain stone for building the suburb of Jagatganj, and the materials were scattered in every direction; but an inscription was preserved and is now in the Lucknow museum. Other explorations were those of 1815, 1835-36, 1851-54, 1865 and 1877, but still more important results were obtained by Mr. Oertel in 1904-05.† The most striking of these was a portion of a pillar bearing an inscription of Asoka, possibly erected in 249 B.C., which is interesting as containing edicts corresponding to those known as the Kosambhi, Sanchi and Rupnath edicts. The pillar is also remarkable for its magnificent capital of four lions back to back, round the base being sculptured a lion, a horse, a bull and an elephant, the figures being separated by a wheel between each pair. The execution of these figures is excellent, and recalls the artistic attainments of Greek sculpture. Next in date is an inscribed statue of a Bodhisattva, erected in the third year of Kanishka, the record being the earliest and also the most eastern known which refers to that ruler by name. It moreover connects two satraps, Kharapallana and Vanaspara, with the erection of the statue,

* Beal, *Records*, I, p. 67 and II, p. 51.

† J. P. Vogel, *Epigraphica Indica* 1905, p. 166.

while the chief donor was the monk Bala, whose name occurs on a statue found at Set Mahet in the Gonda district, and on an image from Muttra. Little can be ascertained regarding the satraps, except that they were father and son, and were Buddhists by creed; it is even uncertain whether they held sway at Benares, but at all events they clearly recognised the suzerainty of Kanishka.

The Chinese pilgrims.

In the fifth century Fa Hian visited the country of Kashi and the city of Benares, and describes the deer-park.* Two centuries later Hiuen Thsiang found the country of P'o-lo-ni-sse or Benares densely populated and the people in flourishing circumstances. He notes significantly that they were mostly unbelievers, though a few reverenced the law of Buddha; there were 30 monasteries and about 3,000 priests.† On the other hand the Hindus had about a hundred temples with 10,000 sectaries, and it is interesting to note that even in those days the principal worship was that of Maheshwara, whose image was of copper, 100 feet high. Many details are given of the stupas, monasteries and other buildings, and attempts have been made from time to time to identify them, but the recent excavations necessitate a fresh examination of the whole question. Hiuen Thsiang refers to a stone pillar seventy feet in height, but mentions no inscription. The pillar of Asoka bears two inscriptions of later periods, but unfortunately they are not dated in any era. One mentions a Raja Ashvaghosha, whose name occurs again on a fragment discovered by Mr. Oertel. It is possible that the year 40 quoted on the pillar refers to the Kushan era, and the Raja may have been a feudatory of Huvishka; his name is known on a coin which may be dated approximately about the beginning of the Christian era. The other inscription records a dedication by the teachers of a Buddhist sect called Vatsiputrika, which may be as early as the fifth or sixth century A.D.

Hindu Kings.

Another inscribed image found at Sarnath, which represents Buddha preaching in the deer-park, is of historical interest as referring to Mahipala, king of Gaur. It is dated 1083 Sambat or 1026 A.D., and its purport is to record the establishment of temples at Kashi, though the exact interpretation is a matter of

* Beal, I, p. lxvii. | † *Ibid*, II, p. 44.

some doubt.* In the district have been found a number of copper-plates, chiefly of Gobind Chand, Bijai Chand and Jai Chand of Kanauj, but also of Karna Devi of Chedi or Dahala, Vaidya Deva of Kamrup and Singara Vatsaraja, a feudatory of Gobind Chand. These range in date from about 1042 to 1156 A.D.† It appears that the city of Benares at any rate was under the sway of the kings of Kanauj, whose authority was maintained along the Ganges for a considerable distance, and that other rulers, who from time to time brought Kanauj under subjection, established their sovereignty here also. There is a strong tradition that the Gaharwars held Benares at this period. The annals of the Kantit family in Mirzapur insist on this point, though their history is extremely vague; and it is the commonly accepted version that on the defeat of Jai Chand by the Musalman invaders one branch of the family fled eastwards and set up an independent state. For many years the Gaharwar princes ruled at Benares, and afterwards they were compelled to retire to Kantit; the last of them is said to have been Banar, to whom is attributed the erection of the old Rajput fort at Rajghat, near the junction of the Ganges and Barna. The same man is supposed to have rebuilt the city, to which in popular belief he gave his name.

Aboriginal tribes.

The rule of the Kanauj kings, however, does not seem to have extended inland, and the country was held by Soiris, Bhars and other unsubdued tribes, who maintained practical independence throughout Oudh and the eastern districts. The legends as to the Bhars are common everywhere, and the name appears to have been applied somewhat indiscriminately to all the aboriginal races that were supplanted either by the Rajputs from the west or by the Musalmans. There are still large numbers of Bhars in the district, especially in the Benares tahsil, to which their possessions must have been mainly confined. East and south of the Ganges the lords of the soil were the Soiris, of whom very little is known. Their descendants number less than a thousand at the present day, and chiefly belong to the Dhus and Majhwar parganas; and

* J. P. Vogel, *Annual Report, Archæological Survey of India,* 1903-04, p. 221, where earlier references are given; and A. Venis, J.A.S.B., 1906, p. 445. Also *Asiatic Researches* V, p. 133 and A.S.N.I., XI.

† *Epigraphica Indica,* II, pp. 297, 347, 358; IV, pp. 97, 130.

they also appear to have held Athganwan on the west of the river. They claim for themselves a Surajbansi origin and still wear the sacred thread, while the reason for their expulsion from amongst Rajputs is said to have been their addiction to spirituous liquor, and this fact almost certainly places them on a level with the Bhars, Pasis, Arakhs and other tribes, whose intoxication invariably, according to the local traditions, brought about their downfall. The power of the Bhars and Soiris was, naturally enough, not destroyed all at once, and in places they continued to maintain their position for several centuries after the establishment of Muhammadan rule. They were not displaced by the Musalmans, but by the Rajputs; the latter were rather fugitives than invaders, and had to secure their position and win their lands without support from the central power; and their various small colonies were naturally slow in attaining sufficient strength to overthrow the old owners of all the country in their neighbourhood.

The Rajput clans.

The Rajput colonisation does not appear to have begun much before the twelfth or thirteenth centuries. This is the date popularly assigned to the establishment of the Raghubansi power, which was at first confined to the Katehir and Sultanipur parganas and portions of Jalhupur and Sheopur, but afterwards spread beyond the Ganges into Barah and Mahwari. Tradition relates that one Deo Kunwar came from Ajodhya, the ancient seat of the clan, to Benares and there married the daughter of Raja Banar, obtaining as dower the *taluqa* of Niar. The Raghubansis are the only Rajputs in this district who seem to have had an acknowledged raja, and to have acquired a position of any independence. Ninth in descent from Deo Kunwar was Doman Deo, the best known name in local history. He appears to have lived in the fifteenth century, during the days of Sikandar Lodi, though the chronology varies. All the statements agree in the assertion that he held Katehir in rent-free tenure, and that he built the massive fort at Chandrauti, called after his wife or daughter, Chandravati. Nearly all the Raghubansis claim descent from Doman Deo; but it seems that in his day the clan was already numerous, and that many branches from the original home at Deorain had planted themselves in different parts of the country.

The only other clan of any power was that of the Bhrigbansis, who at one time held all Majhwar and Barhwal, most of Mahwari and the north-east of Dhus. Their pedigree, including that of the branch known as Badhaulia or Barhaulias, a name probably derived from Barhwal, goes back for over seven centuries, the reputed founder being one Narotam Rai, who took service with the Soiri raja of Bhataur in Barhwal, slew him in accordance with the orthodox Rajput tradition of these parts, acquired his lands and married a daughter of that prolific king, Raja Banar. But the head of the clan seems to have occupied an insignificant position in the case of the Bhrigbansis, and there are no local heroes of this race in the country legends. The remaining colonies were much smaller. In Narwan we hear of Surajbansis who were afterwards displaced by the Nagbansis, a tribe with traditions similar to those of the Bais. In Athganwan the Soiris were expelled by the Surwars, of whom nothing is known. In Kol Aslah the colonists were Bhuinhars: and the same people took possession of Kaswar, which they shared with the Monas Rajputs of Bhadohi. Pandrah was seized by the Nanwags, said to be a branch of the Bais; while other clans which took root in the district were the Bisens, who acquired part of Pandrah and Athganwan through marriage with the earlier Hariyas, and the Gautams who spread from Mariahu in Jaunpur over the north-western parganas.

The Musalman invasions.

Of the Musalman colonists nothing is known, save that from an early date they held most of Barah, Mawai, Dhus and Ralhupur. The first references to Benares by the historians are extremely vague. In the *Ain-i-Akbari* it is stated that Mahmud of Ghazni twice visited Benares, in 1019 and 1022 A.D.: but this seems quite impossible, although local tradition says that this monarch overthrew Raja Banar.* A more probable account is that which narrates the capture of the city by Ahmad Nialtigin in 1033, three years after Mahmud's death. But here again the achievement is veiled in very equivocal language: "Never had a Muhammadan army reached this place. The army could only remain there from morning to mid-day prayer, because of the peril. The markets of the drapers, perfumers and

* E. H. I., II, p. 59.

jewellers were plundered, but it was impossible to do more. The people of the army became rich, for they carried off gold, silver, perfumes and jewels, and got back in safety."* At the best this was a mere raid, and could hardly be connected with the overthrow of a dynasty. It was not a conquest, and indeed it is known that for many years Benares remained under the sway of the Hindu Rajas of Kanauj. Legend also connects Benares with the expedition of Saiyid Salar Masaud; but this cannot possibly have any foundation in fact, and it has long been supposed that the traditional accounts of this incursion and that of Ahmad Nialtigin have become confused. It is, however, curious that popular belief should assign Musalman governors of Benares even to the days of the Kanauj kings, and it is impossible to understand how it is thought that the Gobindpura Kalan *muhalla* was built by Dalel Khan in the reign of Gobind Chand, Husainpura by Husain Khan, son of the former, in the time of Bijai Chand, and Garbasi-tola by Saiyid Talib Ali, who held Benares when Jai Chand ruled at Kanauj.

Qutb-ud-din Aibak.

We only reach firm ground with the invasion of Qutb-ud-din Aibak, the general of Shahab-ud-din Ghori, otherwise known as Muhammad *bin* Sam. This occurred in 1194, when Qutb-ud-din, or the Sultan himself, overthrew Jai Chand, who is styled the king of Benares, entered the city, destroyed nearly a thousand temples and carried off immense booty, including a white elephant.† "The government of that country was bestowed on one of the most celebrated and exalted servants of the state," who may or may not have been Saiyid Jamal-ud-din, the reputed founder of Jamaluddinpura in the city. When Qutb-ud-din ascended the throne one Muhammad Baqar, to whom is ascribed the building of Baqarabad, is said to have been governor. The geography of the early historians is so vague that it cannot be determined whether the actual vicinity of Benares is implied in the remark that "there were Musalmans in that country since the days of Mahmud, who continued faithful to the law of Islam, and constant in prayer and good works."

...han ...tans.

It is certain that this invasion had a great effect on Benares, as it resulted in an extensive migration of Brahmans to the south

* E. H. I., II, p. 123. | † *Ibid* II, pp. 223 and 250.

of India, beyond the reach of the invading armies, so that the sacred city for a time dropped into comparative insignificance. Its pollution had been thoroughly accomplished, and probably the place was levelled with the ground. At all events it ceases to figure in history for a long period. It appears at first to have been the seat of a province, as it is included in the list of possessions held by Shams-ud-din Altamsh.* In the days of Ghias-ud-din Balban the governor was Haji Idris, who gave his name to the Hajidaras quarter, while it is said that in the reign of Ghias-ud-din Tughlaq the ruler of Benares was Jalal-ud-din Ahmad, who built Jalaluddinpura. At all events the place was soon abandoned either for Jaunpur or Ghazipur, and Benares during the era of the Pathan Sultans of Dehli has no history of its own. It lay off the recognised route to the east, which ran through Kanauj, Ajodhya, Jaunpur and Ghazipur, and consequently seems to have been left to itself. The country to the south, too, belonged to Chunar and its history is more properly connected with that of the Mirzapur district.

The Jaunpur kingdom.

In 1394 Khwaja-i-Jahan, the Wazir, was placed in charge of all the country from Kanauj to Bihar, including Benares. His headquarters were at Jaunpur, which by degrees became the capital of an independent principality. On his death in 1399 his adopted son, Malik Mubarak, assumed the royal state under the title of Mubarak Shah, and two years later he was succeeded by his brother, Ibrahim Shah.† The only record of the Sharqi dynasty in connection with Benares is to the effect that in the days of Husain Shah, the grandson of Ibrahim, the governor of Benares was one Ghulam Amina, who has left his name in the Amina Mandavi *muhalla.* In 1474 the kingdom of Jaunpur ceased to exist, and Benares passed into the hands of Bahlol Lodi. The government was entrusted to the incapable hands of Barbak, the Sultan's brother, who was unable to repress a general rising of the Hindus or to hold his own against Husain's attempts to recover his lost dominions. The latter acted in concert with the rebellious *zamindars*, but was overthrown in 1494 by Sikandar Lodi, who marched from Chunar to Benares and gave battle to the insurgents about 25 miles from the latter place.‡ It is

* E. H. I., II, p. 324. | † *Ibid*, IV, p. 37. | ‡ *Ibid*, V, p. 95.

alleged that it was during this period that Doman Deo, the Raghubansi chieftain of Chandrauti, obtained the grant of Katehir, in consequence of his unshaken allegiance to the ruler of Dehli: but the story is merely based on an unsupported tradition.

The Mughal invasion.

Benares is next mentioned in connection with the invasion of Babar and the Mughals. After the defeat of Ibrahim Lodi at Panipat, in 1526, the eastern provinces were seized by the Afghans, who set up Darya Khan under the name of Muhammad Sultan; but in the next year Babar sent Humayun eastwards, and took possession of all the country as far as Ghazipur.* On his retirement, however, the Afghans regained control of affairs, and in 1528 Babar retook Oudh, while in the following year he made a second expedition in the same direction. His troops that were garrisoning Benares under one Jalal-ud-din had been compelled to abandon the place and retire on Chunar; but the enemy, on hearing of the advance of Babar, quitted the siege of that fortress and took up a position in Benares.† Babar proceeded from Chunar by river to Ghazipur and Bihar, leaving in Benares one Abdul Ali Khan, who was afterwards killed by the insurgents. Soon after his return from the east Babar died and was succeeded by his son, Humayun, who had once again to attempt the conquest of Jaunpur, as the Afghans had proclaimed a new Sultan of that place in the person of Bihar Khan, the son of Darya Khan. This man was the patron of Sher Khan Suri, who had hitherto been a *jagirdar* in Shahabad and had also held pargana Barah, then known as Tanda, in this district.‡ Sher Khan afterwards became the practical ruler of Bihar, and in the course of time acquired all Benares and the fort of Chunar. He then took part with the Afghans in resisting Humayun, but at the same time was in secret correspondence with the latter: and at the battle of Lucknow in 1530 drew off his forces from the field, thereby giving victory to the Mughals. Humayun then demanded the surrender of Chunar; but this was too much for Sher Khan's loyalty, and he refused: the fort was besieged unsuccessfully, and eventually a truce was made, Sher Khan promising submission on condition of retaining the

* E. H. I., IV., p. 266. | † *Ibid*, p. 282. | ‡ *Ibid*, pp. 310-329.

stronghold.* None the less his attitude compelled Humayun to take the field against him the next year, and Chunar was taken; but in the meantime Sher Khan gained possession of Gaur and the great fort of Rohtas in Bengal, so that his position was undoubtedly the superior. Humayun then halted at Benares and thence sent envoys to treat with Sher Khan, who offered to surrender Bihar in exchange for Bengal. This was accepted: but Humayun soon changed his mind and marched eastwards, reaching Gaur in 1538.† Sher Khan, however, attacked Benares in his rear, took the fort and put most of the Mughals to death, including Mir Fazali, the governor.‡ He then gained possession of all the country as far as Kanauj, ejecting all the Mughal garrisons. This alarmed Humayun, who beat a retreat only to be defeated at Chaunsa, a short distance east of the district boundary. Sher Khan then assumed the royal title, and his subsequent overthrow of Humayun near Kanauj left him master of Hindustan. The city and district remained in the undisturbed possession of Sher Shah and his successor, Islam Shah; but after the death of the latter general confusion arose. Adil Shah seems to have held Chunar for some time, but he was constantly threatened by Muhammad Shah of Bengal, and it is doubtful whether he had any real hold on the country north of the Ganges. Not only were there several claimants to the throne in different parts of the country, but a further disturbance of the peace was caused by various Afghan chieftains. One of these was Taj Khan who, with his brothers, held the old Suri *jagirs* of Tanda and other parganas in this district. These rose against Adil Shah, who defeated them and took possession of their estates.§ Subsequently Adil Shah had to march westwards against Ibrahim Suri, and after winning the battle of Agra, he had to return hurriedly to the east to oppose Muhammad Shah of Bengal, who was overthrown and slain near Kalpi. In the meantime Humayun had returned and shortly after his death, in 1556, his youthful son, Akbar, won the battle of Panipat against Adil's Hindu general, Himu, while Adil was at Chunar. The latter held the east for some time, but lost his life in 1560 in fighting Khizr Khan, the son of Muhammad Shah, near Monghyr. His

* E. H. I., IV, p. 350. | † *Ibid*, p. 368. | ‡ *Ibid*, VI, p. 19. | § *Ibid*, IV, p. 507.

son was set up as Sultan under the name of Sher Shah at Chunar but was defeated in an attempt on Jaunpur, then held on behalf of Akbar by Ali Quli Khan, Khan Zaman.

Akbar.

The district did not come into the hands of Akbar till the eastern expedition of Khan Zaman in 1559.* But even then the country was far from settled, owing to the disaffection of the Afghan nobles. Chunar remained in the possession of Adil Shah's adherents till 1564, and the unsettled state of affairs was aggravated by Khan Zaman's long continued rebellion against his sovereign. Eventually matters were settled by Akbar himself, who visited Jaunpur and Benares in 1565.† Khan Zaman, however, again proved faithless, and seized Benares as soon as Akbar's back was turned: he was soon ejected, but was not finally brought to bay and slain till 1567. The emperor then proceeded to Benares, which was plundered for the share taken by the inhabitants in the rebellion, and the province was handed over to Munim Khan, Khan Khanan.‡ He retained the command till the Bengal campaign of 1574, when Akbar came to Benares by river, stayed there three days, and then proceeded down-stream to Patna.§ When Munim Khan became viceroy of Bengal the management of Jaunpur, Benares and Chunar was taken over by the emperor himself, with Mirza Mirak Rizwi and Sheikh Ibrahim Sikri as deputies; but it is not clear as to how long this arrangement lasted, as in 1576 the governor was Muhammad Masum Khan Farankhudi. The latter was followed by Tarsun Muhammad Khan, and in 1589 came Mirza Abd-ur-Rahim, son of Bairam Khan: he held the post for two years, and was succeeded by Qulij Khan of Andajan in 1591 and by Mirza Yusuf Khan in 1594.

Akbar's administration.

In the meantime an important change was effected. The fort of Allahabad was built in 1584, and that place became the capital of the province instead of Jaunpur. Benares thenceforward was treated as a separate *sarkar* in the *suba* of Allahabad, as also were Jaunpur, Chunar and Ghazipur. The first *faujdar*, it would seem, was Mirza Chin Qulij, son of Qulij Khan Andajani, and he is said to have held Benares for many years. There can be no doubt that the city flourished greatly under the tolerant rule of Akbar, and once again resumed its ancient position as

* E. H. I., V, p. 260. | † *Ibid*, p. 306. | ‡ *Ibid*, p. 322. | § *Ibid*, p. 375.

the religious centre of the Hindu world. Many temples were built by Hindu princes, and notably by Raja Man Singh of Amber and other members of the Jaipur family, who rose high in the emperor's favour. Of the state of the district nothing is known beyond the meagre facts recorded in the *Ain-i-Akbari.* From this we learn that all the Chandauli tahsil belonged to the *sarkar* of Chunar. The component parganas were the same as those now existing, save that Barah was then called Tanda, but their boundaries have since undergone extensive modifications. The *zamindars* are unfortunately not mentioned, but it is stated that the cultivated area of the parts now included in this district was only 46,448 *bighas*, or 27,870 acres, while the revenue was 25,19,037 *dams*, in addition to 50,432 *dams* assigned as *suyurghal.* These are together equivalent to Rs. 64,237, so that the incidence, taking the vastly greater value of money at that date, was extremely severe in comparison with the existing demand. For the rest of the district the details are somewhat fuller. Practically the whole of the Benares *sarkar* lay in the present district, the exceptions being the pargana of Bealsi, now in Jaunpur, and a portion of the land between the Ganges and the southern border of Kaswar, now included in Mirzapur. The *mahal* of Haveli Benares comprised the present Dehat Amanat, Jalhupur and Sheopur: it was held by Brahmans, who paid a revenue of 1,734,721 *dams* on 31,657 *bighas* under tillage, and contributed a military contingent of 50 horse and 1,000 foot. Katehir, the capital of which was Chandrauti with its brick fort, embraced the modern Katehir and Sultanipur, and was owned by the Raghubansis: they supplied the unusually large force of 500 cavalry and 4,000 infantry, and paid 1,874,230 *dams* on 30,496 *bighas* of cultivation. Pandrah has remained unchanged in name, and was held by Brahmans: the cultivated area was but 4,611 *bighas*, the revenue 844,221 *dams*, and the local levies ten horsemen and 400 foot. Athganwan was then known as Harhua, and was also a Brahman *mahal:* the revenue was 713,426 *dams*, assessed on 13,098 *bighas* and the military force 300 infantry. Kaswar was a large *mahal* with 41,185 *bighas* of cultivation, a revenue of 2,290,160 *dams*, and a contingent of .50 horse and 2,000 foot. There remains Afrad, a *mahal* which, as it name implies, was made up of

scattered blocks, chiefly in Kaswar, Dehat Amanat and Katehir: it had in all 10,655 *bighas* cultivated, a revenue of 853,226 *dams*, and was owned by Rajputs and Brahmans who contributed 400 foot soldiers. Kol Aslah was at that time called Kolah, and belonged to the *sarkar* of Jaunpur. It was a Rajput *mahal* and contained 24,331 *bighas* under the plough, assessed at 1,363,332 *dams*: it supplied ten horsemen and 300 infantry. These figures give a total cultivated area of 93,560 acres in the Benares and Gangapur tahsils, and a revenue of Rs. 2,47,068, if the 209,412 *dams* of *suyurghal* be included. The incidence was far higher than in Chandauli, as was but natural, and it implied an extremely severe taxation, even at the present value of the rupee. Still little reliance can be placed on the figures, which differ in various editions of the work, though they are of some use as affording a rough idea of the conditions then existing.

Akbar's successors.

From the end of Akbar's reign to the death of Aurangzeb in 1707, the history of Benares is almost identical with that of Allahabad. The only reference to the place during the reign of Jahangir occurs during the rebellion of his son, Khurram, afterwards known as Shahjahan. In 1624 the prince was compelled to retire to Benares before the imperial troops which had invested Allahabad, and there he collected his forces prior to his retreat to the Deccan.* When Shahjahan ascended the throne he departed from the tolerant principles of his grandfather and gave orders that all Hindu temples in course of construction should be destroyed, and it is said that in consequence no fewer than seventy-six were demolished in Benares alone, a fact which testifies to the growing importance of the place as a religious centre.† The sons of Shahjahan followed their father's bad example, and on more than one occasion Benares figures in the history of their insurrections. It was here that Dara Shikoh spent several years of his unlucky life, and his name is preserved in the *muhalla* of Daranagar. He was a man of considerable learning and broad views, one of his accomplishments being the translation into Persian of the *upanishads*, in which he was aided by 150 *pandits* of the city. In 1657 Benares was attacked by Shuja, then in charge of Bengal, but he was met at Bahadurpur on the right bank of the Ganges

* E. H. I., VI, p. 394. | † *Ibid*, VII, p. 36.

by Raja Jai Singh on behalf of Dara Shikoh; he was defeated, and made his escape down the Ganges towards Bengal. The next year Dara was overthrown near Agra by Aurangzeb, but about the same time Shuja again advanced westwards; seized Benares, ejected Ram Das, the commandant of the fort, exacted a loan of three lakhs from the merchants of the city and then proceeded to annex Jaunpur and Allahabad. His success was shortlived, for not long afterwards he was defeated by Aurangzeb at Khajuha in the Fatehpur district and the province passed into the hands of the victor, who was now ruling in place of his deposed father. The next mention of Benares is in connection with the flight of the Maratha Sivaji from the imperial court at Agra in 1666. He found a ready refuge with the Brahmans of the place, but being hotly pursued he just managed to escape to Patna on the advent of directions for his apprehension. Three years afterwards the city felt the heavy hand of Aurangzeb, who razed the celebrated temple of Bisheswar to the ground and erected on the site the great mosque, the domes of which, standing out in their white simplicity, dominate the golden temple and the most hallowed shrines of the city. Nor did he stop there, for to the same monarch is ascribed the mosque on the river bank whose minarets tower above the sacred city of the Hindus. It is hard to say whether the bigotry of Aurangzeb was real or feigned: but the monarch was certainly not devoid of a grim humour, which was perhaps never more strikingly illustrated than by this stupendous jest. In one respect he failed signally; for his attempt to impose on Benares the name of Muhammadabad proved as idle as his endeavour to substitute Islamabad for Muttra: the appellation never found favour with the people, and only survived for a short period in official documents. It is also found on the coins of this and succeeding reigns, Benares having been a mint town from the days of Akbar.

The later Mughals.

The confusion that arose on the death of Aurangzeb infected the whole country, but it is difficult to extract the history of Benares from the mass of conflicting records. The place seems to have been held by the imperial officers during the days of Bahadur Shah; but in 1712 civil war arose between Jahandar and his nephew, Farrukhsiyar, who had inherited Bengal from

his father, Azim-ush-shan. Farrukhsiyar was joined by the Saiyids of Barha, Husain Ali Khan, ruler of Bihar, and Abdullah Khan, then governor of Allahabad. The army crossed the Karamnasa, reached Said Raja on the 28th of October 1712 and Mughal Sarai the next day. Benares was not visited, except to levy a lakh of rupees from Rai Kirpa Nath, for on the 30th the forces continued on their way to Chunar and Allahabad to win the battle of Khajuha against Aziz-ud-din. The reign of Farrukhsiyar terminated in 1719, and soon afterwards Benares, Jaunpur and Ghazipur were given to a courtier named Murtaza Khan, by whom they were surrendered in 1722 to Saadat Khan, the first Nawab Wazir of Oudh, in consideration of an annual payment of seven lakhs of rupees.

Mansa Ram.

Saadat Khan seems to have paid but little attention to the Benares province. He was content to make a little money on his investment and leased the revenues for eight lakhs to his friend and dependent, Mir Rustam Ali. The latter was indolent and incapable to a degree: but he managed to retain charge of the *sarkars* for a very long period, and it was not till 1738 that he incurred the displeasure of Saadat Khan. The history of this epoch is obscure; but it seems that the governor depended mainly on his subordinates, chief among whom was Mansa Ram, a Gautam Bhuinhar and a *zamindar* of Thitharia in pargana Kaswar, the old name of the village now called Gangapur. It is probably true that this Mansa Ram became the actual ruler of the province, and when Saadat Khan directed his son-in-law and deputy, Abul Mansur Khan, better known as Safdar Jang, to call Rustam Ali to account, the latter sent Mansa Ram to Jaunpur to make his peace with the Nawab. The outcome of the negotiations was the fall of Rustam Ali and the advancement of Mansa Ram, who secured for himself, in the name of his son, Balwant Singh, the *sarkars* of Benares, Jaunpur and Chunar, while Ghazipur was given to Sheikh Abdullah. Balwant Singh's power was, however, limited to some extent, as his charge did not include either the *kotwali* of Benares, the governorship of the Jaunpur fort or the control of the Benares mint. Shortly after this transaction Mansa Ram died, and his son obtained from the emperor a *sanad* conferring

on him the title of Raja, the *zamindaris* of Kaswar, Afrad, Katehir and Bhagwat and the confirmation of his lease of the three *sarkars.*

Balwant Singh.

From that time forward Raja Balwant Singh strengthened his position and gradually attained a state of almost complete independence. One of his first acts was to build a fortified residence at Gangapur, which remained his headquarters for several years. At first his actions were watched by agents of the Nawab Wazir, and for ten years the revenue was paid punctually and no trouble seems to have occurred. But Balwant Singh was a far-seeing man, and was quietly pursuing a policy of his own in removing all possibility of local opposition, crushing one by one all the old *zamindars* of any standing and by degrees establishing his authority throughout the province. His opportunity came in 1748, while Safdar Jang was absent at Dehli. He then ejected the agents of the Oudh government, paid no revenue and asserted his independence by attacking the lands of the Allahabad province, seizing for himself the fort and pargana of Bhadohi. He then found himself at war with Ali Quli Khan, governor of Allahabad, but he signally defeated his opponent at Bhadohi and remained in undisturbed possession. The Nawab Wazir was for the time powerless, for in 1749 he was overthrown by the Bangash Nawab of Farrukhabad, and Oudh was exposed to the attacks of the Afghans. Ahmad Khan Bangash advanced on Allahabad, and at the same time directed Sahib Zaman Khan of Jaunpur to take charge of the Benares province. The danger was sufficiently real to induce Balwant Singh to make overtures to the Afghans, whereby he retained half of his possessions; but this action only served to increase the wrath of Safdar Jang, whose march on Allahabad caused Ahmad Khan to retire and rendered nugatory Sahib Zaman Khan's endeavours to establish his authority. Having regained Oudh the Nawab Wazir proceeded eastwards to chastise his vassal: but Balwant Singh, warned by the unhappy experience of the Raja of Partabgarh, resolutely declined to attend court in Benares and withdrew to his strongholds in the hills of Mirzapur. Safdar Jang, foiled in his attempts to entrap the Raja, had to content himself with the pillage of Gangapur and then retired

on Oudh, after weakly concluding a peace and restoring Balwant Singh to his government. The Raja learned several useful lessons from this event. He had now the measure of the Nawab's strength, and found that in his hill fastnesses he had an impregnable position should matters go adversely. His safety in the open country was less secure: but in order to mend matters he abandoned Gangapur and chose Ramnagar for his capital, building the fort at that place in 1752, while at the same time he strengthened the defences of Bijaigarh and other places in Mirzapur for the reception of his treasure and valuable property. In 1754 Safdar Jang was succeeded by Shuja-ud-daula, and the occasion was taken by Balwant Singh for an attempt on the fort of Chunar. In this, however, he was foiled, and the effort merely caused the displeasure of the new ruler, whose good-will was only secured by an increase of revenue. From that time his relations with the Nawab Wazir were always strained, and Balwant Singh was compelled to adhere to his old policy of keeping out of sight. By clever diplomacy he frustrated a serious attempt on his position by Fazl Ali, governor of Ghazipur, and in 1757 he paid off this score by seizing that *sarkar* and distributing it among his dependents.

War with the English.

In 1760 Ali Gauhar, afterwards the emperor Shah Alam, came eastwards in his wanderings and persuaded Muhammad Quli Khan, governor of Allahabad, to help him in his designs on Patna and Bengal. The undertaking was most impolitic, for the prince had failed to take Shuja-ud-daula into consideration. The siege of Patna was approaching a successful termination when news reached the allies that the Nawab Wazir had treacherously seized the fort of Allahabad. This caused a retreat, just as victory seemed within their grasp, and Shuja-ud-daula promptly directed Balwant Singh to bar their progress. The forces met at Said Raja, where Shah Alam was permitted to go his way while Muhammad Quli Khan was compelled to surrender at discretion, and was sent a prisoner to the Nawab Wazir. The latter then induced Shah Alam to join him and came to meet the emperor at Benares, at the same time hoping to get possession of Balwant Singh; but the Raja at once retired to the hills with all his property, and the design failed as completely

as all the previous efforts. For two years he remained undisturbed, and busied himself with the affairs of the province till, in 1763 Mir Qasim Ali of Patna fled to Benares, and there commenced the intrigues with Shah Alam and Shuja-ud-daula which led to the unhappy campaign against the English. The combined forces reached Benares, but Balwant Singh still failed to put in an appearance. Circumstances were, however, too strong for him on this occasion, and unwillingly he brought 7,000 men to join the army at Daudnagar. His lack of enthusiasm was too marked to escape notice, and he was not permitted to take any active part in the fighting. After the battle of Buxar, in 1764, he retired with all speed to Ramnagar and then to Latifpur in Mirzapur. There he made peace with the English, who compelled the emperor to confirm him in his possessions, although in return he was forced to make a contribution of eight lakhs for the needs of the army. By the treaty made with Shah Alam at Benares the province was transferred to the East India Company; but this engagement was of little effect, as the Court of Directors refused to sanction the proceedings. Shuja-ud-daula had been ignored, and was not disposed to make peace on these terms. Smarting under his defeat, he again turned his arms eastwards and actually reached Sheopur. There he was again defeated, after a brief and very inglorious fight, and Colonel Carnac, the English commander, was left master of the situation. He sent for Balwant Singh, appointed him to the command of the province, with Mr. Marriott as Resident, and then took possession of Chunar. Peace was eventually made with Shuja-ud-daula under the treaty of Allahabad in 1765, by which the province of Allahabad was given to the emperor, the fort to the English in exchange for Chunar, and Benares was restored to the Nawab Wazir under the condition that Balwant Singh should remain in possession. This retrograde step, which only delayed the inevitable result, brought about no change in the relationship between the Raja and the Nawab. Twice again did the latter try to oust Balwant Singh: once in 1767, when he was prevented by Lord Clive, who consented, however, to the enhancement of the revenue by ten lakhs; and for the second time in 1768, when a determined attempt was made to seize the person of the Raja during a visit of the

Governor General, Mr. John Cartier, to the Nawab at Benares. Peace was with difficulty arranged, but only after payment of a contribution of ten lakhs.

Chet Singh.

In 1770 Raja Balwant Singh died, and a dispute at once arose on the question of succession. His only legitimate issue was a daughter by his wife, Rani Gulab Kunwar, whose father was Bariar Singh of Pindra. He had, however, a son named Chet Singh by a Rajput woman, and this man's claims were successfully urged by Ausan Singh, the confidential agent of the late Raja, to the exclusion of Mahip Narayan, the infant son of Balwant Singh's daughter, who had been married to Thakur Drigbijai Singh, a *zamindar* of Hajipur. Chet Singh forthwith made his peace with the Nawab, mainly by a bribe of 22 lakhs, and Shuja-ud-daula visited Benares and Ramnagar to greet the new ruler. His position was confirmed at a conference held in Benares between the Nawab and Warren Hastings in 1772, when a *sanad* was given to the Raja making over the province to him and his heirs for an annual revenue of Rs. 22,48,449. Shuja-ud-daula died in 1775, and one of the first acts of his successor, Asaf-ud-daula, was to cede to the Company the province of Benares, including "all the districts dependent on the Raja Chet Singh." As a result of this act, the province was allowed to remain in the charge of the Raja, to whom a *sanad* of confirmation was given in the following year subject to the control of a Resident at Benares. The latter official was Mr. Francis Fowke, a creature of Philip Francis, and a man of little character or ability. Chet Singh, though far from being the equal of his father, was possessed of considerable shrewdness and quietly strengthened his position throughout the country, continuing the policy of Balwant Singh towards the *zamindars*, and whenever he came into contact with the supreme Government, skilfully exploited the unhappy divisions which existed between the two parties in the council. He failed, however, to conciliate all the adherents of his father, and in particular he quarrelled with Babu Ausan Singh, one of the most influential men in the province and the confidential adviser of the late Raja.

His rebellion.

The fortunes of Chet Singh received a severe blow with the death of Colonel Monson, which placed Warren Hastings in a

position of undisturbed supremacy. The latter at once determined to reduce the Raja to submission, and replaced Mr. Fowke by Mr. Markham, who very forcibly demonstrated to the Raja the nature of his tenure. For a time Chet Singh acquiesced, but trouble first began in 1778, when on account of the war with France he was required to contribute an extraordinary subsidy of five lakhs for the maintenance of a battalion of sepoys. The money was realised with difficulty, and when in the next year the demand was repeated it proved necessary to send two regiments to Ramnagar to enforce payment. A similar course was adopted in 1780, and in November of that year, when an attack was threatened both by the Nizam and the Marathas Warren Hastings called upon the Raja to furnish a cavalry contingent of two thousand horse. He pleaded inability, and the number was reduced to fifteen hundred, and finally to a thousand; but in spite of this Chet Singh still refused to comply. Warren Hastings then resolved to punish the Raja for his contumacy and to impose on him a fine of fifty lakhs. In July 1781 he proceeded in person towards Benares, and was met at Buxar by Chet Singh, who was accompanied by some two thousand men fully armed. On arriving at Benares he wrote to the Raja demanding an immediate explanation of his conduct, and received an evasive and somewhat insolent reply. Thereupon, on the 16th of August, the Governor General sent the Resident to arrest the Raja in his palace at Shivala-ghat. Chet Singh submitted quietly, and was left in charge of two companies of sepoys under three English officers. In the meantime a large force from Ramnagar had assembled in the neighbourhood of the palace, and the situation appeared serious. By some accident the sepoys had no ammunition with them, and to remedy this defect a reinforcement was sent by Major Popham. They found the house surrounded and the roads blocked by armed men, who opposed their passage, and at the same time a fusillade was opened on the troops within the building. A stubborn but ineffectual resistance was offered, and practically the whole of the guard and all the officers were slain or disabled, the actual loss being 205 killed or wounded. On hearing of the massacre Major Popham proceeded to the spot, but found the place

deserted, the Raja having escaped by water after being let down from a postern gate by means of turbans tied together. Warren Hastings at once realized the gravity of the position, and ordered up troops from Chunar and Dinapore. The force at his disposal was too small to justify an attack on Ramnagar, although that fortress was said to be empty. Whether this was the case or not, it was occupied on the 18th by two thousand of the Raja's men. Hastings had originally directed Popham to call in the rest of his force from Mirzapur, and after uniting with the Chunar battalion to attack Ramnagar by bombardment from the west bank of the river; but this plan was spoiled by Captain Mayaffre, who attempted to enter the town with a small party and became entangled in the narrow streets, losing his life himself as also did Captain Doxat, while of his troops 105 were killed and 72 wounded. The remnants of the force retired with some difficulty to Chunar, so that Hastings was left at Benares with about 450 men. His situation was very dangerous, as the city was full of rebels, and indeed the whole province had broken out immediately into a state of insurrection, which spread into Oudh and Bihar. Accordingly he resolved, on the advice of his senior officers, to abandon the town, and fled by night with his troops and retinue to Chunar. On the arrival of reinforcements active operations were at once instituted against the enemy, but the defeat and flight of Chet Singh belong rather to the annals of Mirzapur than to those of this district. On the 28th of September Hastings returned to Benares and there formally installed as successor to Chet Singh the young Raja Mahip Narayan Singh, the son of Balwant Singh's daughter. At the same time the revenue of the province was raised to forty lakhs, while an independent magistrate was appointed for the city of Benares, the first to hold this post being Ali Ibrahim Khan.

Wazir Ali.

The history of the district after the accession of Raja Mahip Narayan is almost wholly concerned with fiscal matters and the settlement of the revenue, as already recorded in the preceding chapter. The year 1794 was important, as marking the great change in the system of administration whereby the Raja, who had proved incompetent, was removed from the government of the province and left with a limited jurisdiction in those

parganas which have since been known as the Family Domains. The general peace was not broken till 1799, when a serious outbreak occurred arising from what may be described as a purely accidental matter. On the death in 1797 of Asaf-ud-daula, the Nawab Wazir of Lucknow, the succession devolved on his reputed son, Wazir Ali, who was formally installed by the British Resident at Lucknow. He was shortly afterwards deposed, on account of his proved illegitimacy and his conduct, in favour of Saadat Ali Khan, the eldest surviving son of Shuja-ud-daula, and was removed to Benares, where he was given as a residence the house known as Madho Das' garden with a pension of a lakh and a half annually. The Resident at Benares was then Mr. G. F. Cherry, while the judge and magistrate was Mr. Samuel Davis. Wazir Ali maintained a large body of armed retainers and assumed all the pomp and circumstance of a reigning prince; but though he was constantly intriguing with Zaman Shah of Kabul and other disaffected Musalmans in Bengal and elsewhere, he was not regarded with suspicion save by Mr. Davis. The repeated suggestions of the latter at length persuaded the Resident to recommend the removal of the ex-Nawab to Calcutta. Wazir Ali protested strongly against this step, but afterwards seemingly acquiesced. On the 14th of January 1799 he paid a state visit to Mr. Cherry, arriving at his house with a retinue of some 200 men fully armed. After a brief interview, in which the Nawab complained of his treatment, one of his attendants seized the Resident from behind and Wazir Ali struck at him with his sword: he escaped into the garden, but was pursued and cut down, a similar fate attending Mr. R. Graham, Captain Conway and Mr. R. Evans, the private secretary. About the same time Mr. Davis heard that emissaries had been sent out to raise the district, and immediately sent a note to inform the Resident. Soon he observed Wazir Ali and his men returning, and the sight of the sentry at his gate being shot down warned him of the danger. He sent his wife and two children to the flat roof of the house, while he himself took a native iron spear and with this defended the trap-door leading to the roof. The only approach was by a narrow spiral staircase, which enabled but one person to ascend at a time, and while the curve in the ascent prevented any

one from firing upwards, it permitted Mr. Davis to deal with his assailants singly. After he had disabled the first two men who attempted to reach the roof, the insurgents began to hesitate, and after about an hour withdrew. Mr. Davis was then reinforced by some faithful servants and a small body of police, and later a force of cavalry arrived from the old cantonment at Betabar. In the meantime Wazir Ali was raising the bad characters of the city and burning the European houses in Sikraul. On the arrival of the troops he retired to his house at Madho Das' garden and prepared for defence. The infantry from Betabar were fired upon in the streets, and made their way with some loss to the Nawab's house; the gateway was blown in, but Wazir Ali had already fled and was on his way to Azamgarh, accompanied by most of his horsemen, while the armed foot followed during the night. The next day the Raja of Benares, the Dehli princes from the Shivala and other notables attended on Mr. Davis to prove their loyalty, which indeed had never been doubted; though it is certain that some of the Raja's kinsmen, including Jagat Singh of Sarnath fame, had been privy to the conspiracy. The tumult in the city was appeased without difficulty, as the disaffected populace had evidently been waiting to see the turn of events and the attempts to bring about a general insurrection had failed. Wazir Ali, however, was still at large and a possible source of danger; but it was soon ascertained that he had fled through Azamgarh into Nepal, and consequently it remained to deal with his rebel abettors. The regiment then on its way from Lucknow to Benares was ordered to capture the fort of Pindra, where some of the implicated Babus resided, but the place was taken without resistance, though its defences had recently been strengthened, as the occupants had fled. Jagat Singh was taken at his house in the suburbs, Sheonath was killed after a desperate resistance, and Bhawani Shankar of Chitaipur was captured and executed after trial: Jagat Singh, who had been condemned to death, had his sentence commuted to one of transportation, but committed suicide on his journey down the Ganges. Wazir Ali himself, after ravaging Gorakhpur, was brought to bay by a British force and fled to Rajputana, where he was surrendered by

the Raja of Jaipur: he was taken to Benares on the anniversary of his rebellion, and thence to Calcutta; subsequently he was removed to Vellore, where he died.

The riots of 1809.

The history of Benares during the first part of the nineteenth century is mainly a record of administrative development under British rule, to which reference has been made under the various heads in the preceding chapter. The only disturbance of the public peace occurred in 1809 and the following year, when the city experienced one of those convulsions which had frequently occurred in the past owing to the religious antagonism of the Hindu and Musalman sections of the population. The chief source of friction was the mosque built by Aurangzeb on the site of the old temple of Bisheshwar, the most sacred spot in the whole city. The ill will between the rival religions culminated in a sudden outbreak of great intensity in October 1809. On the one side were the Musalman Julahas and others of the lower classes, led by two brothers named Dost Muhammad and Fateh Muhammad; while among the Hindus were many of rank and influence, the moving spirits being the Rajput inhabitants of the city. The trouble first arose with the attempted construction of a stone building on the neutral ground between the mosque and the present temple of Bisheshwar. The Julahas collected in large numbers, destroyed the unfinished shrine of Hanuman and proceeded to defile other places in the neighbourhood. The next day a large crowd of Hindus gathered on the spot, but were dispersed by the efforts of Mr. W. W. Bird, at that time acting as magistrate. It was obvious, however, that more trouble was to be anticipated, and two companies of sepoys were obtained for the protection of the Muhammadan places of worship. Not long after the Julahas attempted nothing less than the sacking of the Bisheshwar temple itself, and this threat aroused the Hindus to immediate action. The two forces met at Gayaghat, and a stubborn fight ensued in the narrow, crowded streets, with the result that the Musalmans were beaten back with a loss of some eighty persons. In the meantime another riot had broken out near the mosque, but had been quelled by Mr. Bird and the soldiers. The latter were marched off on receipt of the news from the Bisheshwar temple, and the defeated Musalmans on their return

thence found the place deserted. Seizing their opportunity they assailed the celebrated pillar known as the Lat Bhairon, killed a cow within the sacred precincts and then overthrew the Lat itself, shattering it into many pieces. The Julahas then dispersed, and when Mr. Bird visited the spot he found not a soul there. A strong guard was placed at the Lat, but nothing happened during the night, although the Hindus were in a state of great excitement. The next day, however, the storm broke. About noon a vast throng of armed Rajputs, followed by hundreds of maddened Goshains, made their way rapidly to the Lat, set the mosque of Aurangzeb on fire, effectually desecrated the spot, and put to death every Muhammadan in the neighbourhood. The people were now wholly out of control, and the entire city was given up to pillage and slaughter; the troops could do nothing, and were withdrawn by Mr. Bird, who endeavoured single-handed to dissuade the Rajput leaders from further mischief. His efforts were successful, but only for a time, for on the retirement of the magistrate the Rajputs made their way to the *dargah* of Fatima and the tomb of prince Jiwan Bakht on the other side of the city, near the Pisachmochan. Thither Mr. Bird pursued them, and on his arrival he found the work of destruction already commenced. He was compelled to give the order to fire, and by a lucky chance the Rajput leader fell at the first discharge. This event caused an immense uproar: but fortunately a strong reinforcement of regulars arrived, and the rioters withdrew. Leaving a guard at the place the magistrate divided his forces, sending them into the city by two different routes. The whole of Benares was in the most terrible confusion, as several bazars were in flames and all the Julaha quarter was a scene of plunder and violence. Order was not restored by the troops until some fifty mosques had been destroyed and several hundred persons had lost their lives. No further outbreak was now to be feared by reason of the large force quartered in the city, but the task of restoring order was far from easy. It was effected eventually through the tactful persuasion of Mr. Bird, but for several months it was found necessary to post guards near the chief places of worship, both Hindu and Musalman. A curious sequel of the riots was a feud that sprang up between the military and the police. This

originated, no doubt, in religious differences, but these appear to have been dropped in the course of time and a long succession of affrays ensued, with Hindus and Musalmans indiscriminately mingled on either side. The trouble subsided with a partial reorganisation of the city police in October 1810; but before peace had been restored fresh riots arose with the introduction of the house-tax under Regulation XV of 1810, and it was again found necessary to station troops throughout the city to repress the popular disorder till the withdrawal of the obnoxious measure in the ensuing year.

Riots of 1852.

Thereafter nothing occurred worthy of record till the riots of 1852. In August of that year about thirty Nagars of Benares, resenting the just conviction and sentence on one of their number, proceeded to create a disturbance. They assaulted the magistrate, and then induced the whole city to close its shops. This form of passive resistance lasted for three days, and matters became serious when the native soldiery found their supplies cut off in the regimental bazars. The difficulty was met by Deo Narayan Singh, the descendant of Ausan Singh, who brought in a train of carts from the country, and thus defeated the combination, in spite of every obstacle placed in his way by the ringleaders of the movement. The latter then collected their adherents, and a tumultuous meeting took place outside the city; but the riot was dispersed by Mr. Gubbins and the police, who drove some five thousand persons into enclosures, and only allowed them to escape after a sound thrashing. A number of the prime movers were sent to jail, but were afterwards contemptuously pardoned.

The Mutiny.

This event was politically of some importance as illustrating the unsettled state of the public mind when the great rebellion broke out five years later. In the beginning of 1857 the station was garrisoned by a single company of European artillery, about thirty men in all, the Sikh Regiment of Ludhiana, and the 37th Native Infantry, a Hindu corps recruited from these provinces. In the Sultanpur cantonment, on the left bank of the Ganges near Chunar, were the 13th Irregular Cavalry, composed entirely of Musalmans. The officer in command at Benares was Brigadier George Ponsonby, while the chief civil officers included Mr. H. C. Tucker, the commissioner; Mr. F. Gubbins, the judge; and Mr.

F. M. Lind, the magistrate, with his two assistants, Messrs. A. R. Pollock and E. G. Jenkinson. From the first the prospect was far from reassuring. The city population, always disaffected and turbulent, was in a discontented condition by reason of the high prices then prevailing, while another source of danger was the presence of the Dehli princes, who had fled to Benares some fifty years before and affected all the state of royalty in their refuge at the Shivala-ghat palace. The restlessness of the 37th N. I. had been visible since the beginning of March, and when in the middle of May the ill news came in from Dehli and Meerut, the soldiers publicly prayed for deliverance from a foreign yoke and finally sent away their *guru* for safety from the coming troubles. To counteract this influence the 13th Irregulars were called in from Sultanpur, as they were supposed to be loyal, while the civil officers did all in their power to quiet the populace, patrolling the city and persuading the Banias to lower the price of corn. Measures were taken also for the protection of the Europeans in case of need. A council of war was held on receipt of the intelligence from Meerut, and a proposal was made by Captain Olpherts of the Artillery and Captain Watson of the Engineers to retire to Chunar. In this they were supported in some measure by Mr. Tucker, but the magistrate, the judge and Colonel Gordon strenuously opposed the suggestion, which was most fortunately abandoned. It was decided that the Europeans should remain in their own houses till trouble arose, and that then they should seek refuge in the Mint; it was also deemed necessary to hold the magistrate's cutcherry, on account of the large sums then in the adjoining treasury, both in cash and in the jewels belonging to the Rani Chanda of Lahore.

The military outbreak. On the 24th of May a small detachment of the 84th Queen's arrived from Calcutta; but though much needed at Benares they were sent on at once to Cawnpore. The month ended quietly, but on the morning of the 1st of June the lines recently vacated by the 67th N. I. were seen to be in flames. On the 4th it was obvious to all that the crisis was at hand, and the council met to discuss the question of disarming the 37th. It was decided by the arrival of a messenger bringing tidings from Azamgarh, where the 17th N. I. had mutinied; and the step was rendered possible by the arrival of Colonel Neill, a detachment of the Madras

Fusiliers and a party of the 10th Foot from Dinapore. It was arranged that the next morning the civilians should assemble at the cutcherry and that the troops should be paraded and disarmed; but Neill persuaded General Ponsonby to act at once and the parade was ordered for five o'clock in the afternoon. The 37th were turned out, directed to lodge their muskets in the bells-of-arms and actually did so; but on seeing the European troops approaching with the guns they were seized with panic, and recovering their weapons loaded and opened fire on their officers and the small body of white troops drawn up about a hundred yards to their front. Seven or eight men of the 10th were shot down, and thereupon the Europeans responded, while Olpherts with extraordinary rapidity brought his guns into action and opened fire with grape. The sepoys broke and fled, and were driven out of their lines, throwing their arms and accoutrements behind them. Meanwhile the 13th Irregulars and the Sikhs had come on to the parade-ground. The former showed their temper by attacking their commander, and then firing into and abusing the Sikhs. The latter, whose loyalty has ever since been a matter of dispute, were clearly taken by surprise at the turn of events. They saw the 37th mown down, and could not know that the Irregulars were not obeying orders. At the critical moment one of the men fired at Colonel Gordon, and the corps then mutinied. Wildly firing in all directions, the Ludhiana men, few of whom, it is said, were Sikhs at all, charged down upon the battery, which was now unsupported, the British Infantry having gone off in pursuit of the 37th. Olpherts with his usual promptitude turned his guns against them and poured a shower of grape into the regiment. Twice again did the rebels charge, and twice more were they driven back. Then they wavered, broke and fled in confusion; and with them went the mutineers of the Irregular Cavalry.

Colonel Neill takes command.

Few incidents in the history of the mutiny are more controversial than this disarmament parade at Benares. It was generally believed afterwards that the Sikhs were loyal as a corps, though there was undoubtedly a seditious element in their ranks; but circumstances were too much for them, and in their ignorance of the actual state of affairs the test was too severe to

be endured. In any case the moral effect of the action was probably for the best. It was felt throughout the country, and manifested that our military power, if temporarily eclipsed, was neither dead nor paralysed. An important factor in the situation was Colonel Neill, whose arrival had been most opportune. Brigadier Ponsonby was at the time in failing health, and in fact was obliged by bodily infirmity to make over the command to Neill just as the Ludhiana regiment mutinied. Hitherto the leaders had found difficulty in coming to a decision on vital matters: but there was no wavering with Neill, on whom much still depended.

The city.

The Mutiny was over in less than three hours, but the city was still a source of the greatest anxiety. The civilian population were first warned by the sound of cannon, and in the first alarm great confusion prevailed. With a few exceptions the missionaries fled to Ramnagar and thence to Chunar, while many of the Europeans, including Mr. Tucker, made for the mint. A small party, however, sought refuge in the cutcherry, where they took their stand on the roof, in imminent danger of an attack from the infuriated Sikhs composing the treasury guard. They were saved from this danger by the loyalty of Sirdar Surat Singh, a Sikh political refugee, and Pandit Gokul Chand, a well-known Brahman who was then *nazir* of the judge's court. These men, at great personal risk, succeeded in calming the rage of the soldiers and secured the removal of the treasure to the magazine, while the small party at the cutcherry were afterwards conducted in safety to the mint. During the night an abortive rising by the Musalmans, who had proclaimed their intention of raising the green flag on the temple of Bisheshwar, was quelled by Mr. Lind, that officer having successfully enlisted the support of the Rajputs in defence of their faith. The quiet state of the city at this juncture was indeed remarkable. Not a house or bungalow was touched, nor was there any attempt to destroy the Government records, which in so many districts were among the first sacrifices to the fury of the mob. Much doubtless was due to the influence of Rao Deo Narayan Singh Bahadur, who had already distinguished himself in 1852, and also to the Raja of Benares, who seems honestly to have done what lay in his power to allay the

general disquiet. The European population, however, was shut up in the mint, in the greatest confusion and disorder, and though the place was slightly fortified their security would probably have proved but little had there been any determined attack on their position by a rebel populace.

The chief credit for the preservation of peace in Benares is due to Mr. Gubbins, who assumed purely magisterial functions. Colonel Neill left four or five days after the disarming parade, and the civil authorities resumed charge. Martial law was proclaimed throughout the Benares division on the 9th of June, and at the same time the magistrates were invested with widely extended powers. These were very necessary and were freely used; for though the safety of Benares was becoming daily more assured, as the parties of European troops from Calcutta arrived with increasing frequency, the rural tracts were in a state of the wildest disorder. The dispersion of the sepoys had spread the flame of rebellion in all the country round, highway robberies and dacoities became more and more common, and in almost every case the auction-purchasers were ousted by the Rajput *zamindars*, such action being in many instances accompanied with murder. These crimes met with speedy retribution. Mr. Jenkinson and Lieutenant Palliser were sent out with some mounted troops to punish the worst villages, and this measure was followed by many similar expeditions, often conducted by volunteers. In Benares a permanent gallows was erected, and the sharp lesson thus inculcated bore the most beneficial results. Fortunately the jail remained intact, but its walls were not able to contain the greatly inflated numbers of criminals, and recourse was had to the lash in the case of petty malefactors and to the gibbet for those whose crimes were of a more heinous nature. For the further safety of the city a large and irregular fortification was constructed in July, mainly by means of convict labour, on the site of the old Hindu castle at Rajghat, and by this means the place was effectually dominated. To avert danger from without a force of mounted police was raised by Mr. Jenkinson, principally with a view to keeping in check the rebels from Jaunpur. Early in July the Rajputs of that district and those from the northern parganas of the Benares tahsil marched to attack the city and actually reached a point nine

Punitive measures.

miles from headquarters; but there they were met and severely chastised, with the result that on the 17th of the month their leaders came in and tendered full submission. Some alarm was caused in the same month by the reported advance of the Singauli mutineers, but the danger soon passed away, and gave place to a more threatening one. The rebel troops from Dinapore were in full march on Benares, but were happily checked by their defeat at Arrah. A force was sent out to Naubatpur on the Karamnasa, but the sepoys avoided an encounter and passed southwards into Mirzapur, whence they were driven headlong into the Allahabad district.

Restoration of order.

Thereafter Benares remained quiet, though order had yet to be restored in the outlying parganas. The place assumed the appearance of a vast military storehouse, and its defenders had no deeper concern than that of guarding the grand trunk road and aiding to the utmost the despatch of troops to the north and west. The only remaining incident was an outbreak in the jail on the 8th of February 1858, when twenty-six sepoys effected their escape, only to be hunted down and shot or hanged the next day. The peace of the district was still disturbed by the operations of Kunwar Singh in the neighbouring territory, but nothing more was needed than a close supervision by the police and the repression of sporadic dacoity, which here took the place of general rebellion in other parts. Their task was rendered easier by the attitude of several leading landholders. As already mentioned, the Raja of Benares did his best to maintain order and placed his forces at the disposal of the Government, though the value of such levies on many occasions proved but slight. Deo Narayan Singh also furnished a considerable body of troops, as well as horses and supplies, and did good service in Jaunpur and the north of this district. Thakurai Fateh Bahadur Singh of Sakaldiha, the head of the Bhrigbansis, at times exerted his influence for good in the Chandauli tahsil, as also did Sital Prasad of Naubatpur, who rendered valuable service to Mr. Pollock when stationed at that place at the beginning of the outbreak for the purpose of collecting supplies and facilitating the passage of troops.

Rewards for loyalty.

The rewards given for loyalty were conferred on these persons and several others who deserved well of the Government either

in keeping the peace of the city or in procuring information and supplies for the civil and military authorities. The Raja of Benares was awarded the personal title of Maharaja Bahadur, and an increased salute. Deo Narayan Singh was created a Raja and given an allowance of Rs. 25,000 from the revenues of Saidpur Bhitri, his ancestral *jagir* in Ghazipur. Surat Singh was given the title of Sardar Bahadur and a grant of confiscated land in Oudh. Gokul Chand received a *khilat* of Rs. 2,000 and land assessed at Rs. 3,000 annually, and a similar reward was obtained by Babu Debi Singh of Daranagar, the leading Rajput of the city, who gave the greatest assistance to Mr. Gubbins throughout the disturbances. The other recipients of rewards were mainly officials, though mention should be made of the loyal bankers, Babu Gurudas Mittar, Babu Harak Chand and Rai Narayan Das, whose constant devotion to the authorities and ready help in procuring supplies were acknowledged in each case by handsome *khilats* and other distinctions.

Subsequent history.

The history of Benares since the Mutiny has been uneventful, and is connected chiefly with the improvement of communications, the development of the city and the various reforms in administration which have been mentioned elsewhere. The principal occurrences have been the visits paid to the famous city by various members of the Royal Family, notably that of his Imperial Majesty the King-Emperor, when Prince of Wales, in 1877, and that of his Royal Highness the Prince of Wales in 1906.

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AJGARA, *Pargana* KATEHIR, *Tahsil* BENARES.

A large agricultural village in 25° 30′ N. and 83° 4′ E., standing near the banks of the Gumti on the northern border of the pargana and district, a mile to the east of the unmetalled road from Benares to Chandwak in Jaunpur, and some fourteen miles distant from the district headquarters. Along the Gumti there is a large extent of lowlying *tari*, subject to annual inundation from the river but of great fertility and producing good *rabi* crops. The rest of the village, which has a total area of 1,948 acres, is upland, with a patch of scrub jungle in the south. This portion is traversed by the small stream known as the Hathi, which joins the Nand just beyond the eastern border. Like the rest of Katehir the village was formerly held by the Raghubansis, who claim descent from Raja Doman Deo of Chandrauti. They obtained the settlement in 1795 for Rs. 2,998, but the property has since passed into other hands. One half is now held by Rani Malti Kunwar, while the other, which was purchased by Batuk Chand, was given by his son and successor, Gulab Chand, to his father's temple of Parasnath in the Patnitola *muhalla*, near the Bhonslaghat in Benares. This Parasnath was the twenty-third of the Jain *tirthankars*, and is said to have been born at Bhelupura. The village contained at the last census a population of 2,015 persons, of whom 67 were Musalmans, the prevailing Hindu castes being Raghubansis, Brahmans, Bhars, Chamars and Kayasths. An upper primary school is maintained here.

ALINAGAR, *Pargana* DHUS, *Tahsil* CHANDAULI.

This village stands in 25° 16′ N. and 83° 8′ E., on the grand trunk road, some two miles south-east of Mughal Sarai station and eight miles from the Dufferin bridge. Alinagar itself lies off the road to the south, but the name is also given to the neighbouring site known as Mughal Chak, which is actually on the road and contains the now ruined and disused *sarai*, after which

the station is called. From this *sarai* an unmetalled road runs north-eastwards to Sakaldiha and a second goes south to Baburi and Chakia, crossing at Alinagar a third, which connects the grand trunk road with Ramnagar. At the junction of the last is a road bungalow, close to an encamping-ground, and a store depôt; and in Mughal Chak there is a police station and a cattle-pound, though these are shortly to be moved to Mughal Sarai. In the village of Alinagar is an upper primary school. The place is still a grain market of some importance and a considerable trade is carried on by Marwaris, who collect corn for despatch to Calcutta; while there is a large road traffic in cattle, which are taken down the grand trunk road to the markets of Bengal. The population of Alinagar and Mughal Chak in 1901 was 2,097, of whom 394 were Musalmans. Alinagar is said to have been founded about 1620 by one Ali Khan, of whom nothing is known, and the fort was built by Abdhut Singh on behalf of Raja Balwant Singh. Formerly Musalmans held the whole village, as well as the neighbouring parganas, but they now own three small *mahals* of the seven into which the village is divided. The total area is 761 acres, and of this 292 acres belong to Rai Batuk Prasad of Benares. The total revenue is Rs. 1,173, while the present rental demand is Rs. 2,134.

ATHGANWAN *Pargana, Tahsil* BENARES.

This pargana lies almost in the centre of the tahsil, between Sheopur to the east and Pandrah to the west. To the north are Kol Aslah and Katehir and to the south Kaswar Raja and Kaswar Sarkar, the boundary on this side being formed throughout by the river Barna. The total area of the pargana is 22,998 acres or 32 square miles. It is a tract of irregular shape, with an extreme length of eleven miles from east to west and a maximum breadth of some six miles.

The whole belongs to the upland portion of the district and constitutes a fairly level plain with no marked inequalities of surface. The land rises slightly towards the Barna on the south, the local drainage being carried into that river by one or two insignificant watercourses which join it at Isapur, Gharwarpur, Koerajpur and elsewhere. The soil in the south and west is a

loam of varying quality, producing good crops of wheat and barley, but in the centre and north it sinks into a stiff clay in which rice is the prevailing crop. In this portion of the pargana the drainage is somewhat defective and finds its way with difficulty into the Barna, while a few villages on the northern border drain northwards in the direction of the Nand. The most characteristic portion of the clay tract is that lying between the Jaunpur and Baragaon roads, almost the whole of which is inundated annually by the overflow from the numerous large *jhils* that form a marked feature of the neighbourhood. Actually the biggest piece of water, however, is the great Aundi Tal near the village of Kot in the north-east corner.

The pargana is highly developed and there is little room for further cultivation. In 1840 the area under tillage was 15,856 acres, and this had risen to 16,316 acres in 1882. Since that time it has remained practically stationary, for during the five years ending in 1906 the average was 16,315 acres or 70·9 per cent. of the whole. In another direction, however, there has been a marked advance, for the land bearing two crops in the year has increased from only 179 acres at the last revision of records to no less than 3,136 acres, or 19·2 per cent. of the net cultivation. Of the remaining area 1,786 acres, or 7·7 per cent. of the whole, appear as barren, including 710 acres under water, 788 acres occupied by villages, roads, buildings and the like, and only 288 acres of land actually unfit for tillage; and 4,897 acres or 21·3 per cent. as culturable. The bulk of the latter, 3,058 acres, is classed as old fallow and is of little value, while the rest comprises 670 acres of groves, 850 acres of recent fallow and fields prepared for sugarcane and 319 acres of waste, which is described as arable but has never been brought under tillage. The irrigated area averages 8,031 acres or 49·2 per cent. of the cultivation; but this fails to show the capabilities of the tract, as in 1882 no less than 72 per cent. was watered, while the figures of 1840 are even higher. Nine-tenths of the irrigation is derived from wells, of which the depth varies from 40 to 50 feet in the southern portion and from 25 to 30 feet in the northern; the great majority are of masonry, and the number has steadily increased of late years. The *kharif* harvest averages 10,644 acres, as compared with the 8,794 acres under

rabi crops. The chief staples in the former are rice, mainly of the late variety, covering 36·3 per cent. of the area sown; *juar* and *arhar*, 20·9 per cent.; sugarcane, 9·4 per cent.; and maize, 7·5 per cent. The rest consists of *bajra*, hemp, the coarse autumn pulses and small millets. In the *rabi*, as usual, barley predominates, and by itself occupies 44·7 per cent. of the area. Next come peas and gram, with 18·1 per cent. apiece, the latter being mixed with wheat and barley; and wheat, 12·4 per cent.

The cultivators of the pargana are chiefly high caste, since Rajputs hold 34·2 per cent. of the area included in holdings, and after them come Brahmans with 16·7 and Bhuinhars with nearly 10 per cent. The bulk of the remainder consist of Kurmis, Telis, Koeris, Kayasths and Gonds. The average holding is 2·5 acres in extent, but the figure is much smaller in the case of the lower castes. The Rajputs are principally Raghubansis, but there are considerable numbers of Kausiks, Horaias and Surajbansis, together with a few Bais and others. According to the returns of 1906, out of a total area of 17,525 acres 12·8 per cent. was cultivated by proprietors, 12 per cent. by tenants at fixed rates, this being the lowest proportion in the Benares tahsil, 55·15 per cent. by tenants with rights of occupancy and 19·2 per cent. by tenants-at-will, the small remainder being rent-free or held by ex-proprietors. The area sublet amounts to nearly 35 per cent. of the whole, and the *shikmi* rental is Rs. 8-2-0 per acre as compared with Rs. 4-5-4 paid by the fixed-rate tenants, Rs. 4-13-0 by occupancy tenants, and Rs. 5-9-9 by tenants-at-will, the last class as a rule holding only the inferior lands. The revenue demand at the present time amounts to Rs. 47,998, to which may be added Rs. 4,135 on account of cesses: the former figure has remained practically unchanged since 1840. The pargana contains 164 villages, and these are divided into 207 *mahals*. Of the latter 98 are held in single *zamindari* tenure, while 103 are joint *zamindari* and six are imperfect *pattidari*. Of the various proprietary castes Bhuinhars come first with 7,770 acres, or 30·74 per cent. of the whole, and next follow Brahmans with 17·2, Banias with 10·6, Rajputs with 9·9 and Gujaratis with 6·7 per cent. Small areas are owned by Musalmans, Kalwars, Kurmis, Khattris, Bengalis and Kayasths. The Rajputs belong mainly to the Bais, Surwar and

Bisen clans. The only large proprietor is the Maharaja of Benares, who holds 6,475 acres at a revenue of Rs. 14,166; but several of the city bankers have acquired land in the pargana, while 709 acres belong to the Gopal Mandir in Benares. Originally, it is said, the tract was owned by Soiris, who divided the area into eight villages, from which the name is derived: the eight sites being Haraua, Maru, Chorapur, Berwa, Salbahanpur, Aundi, Bhusaula and Terna. The Soiris were ejected by the Surwars, but the latter have in turn fallen on evil days and they now retain little more than Chorapur. The Maharaja holds Aundi, Bhusaula, Salbahanpur and Haraua, while the others have gone to various money-lenders.

Like the rest of the district, the pargana is very densely populated. The number of inhabitants in 1853 was 26,103, but this fell to 24,556 in 1865 and to 22,531 in 1872; but it rose to 25,419 in 1881 and to 27,471 ten years later. At the last census, however, a decline was again observed, the total being 25,053, of whom 24,393 were Hindus, 654 Musalmans and six of other religions. The pargana contains no town, the largest place being Rasulpur, which has only 816 inhabitants. Babatpur has been separately described, but it derives its importance merely from the railway station of that name, and this actually lies outside the pargana boundary. The loop line of the Oudh and Rohilkhand Railway traverses the pargana, but there is no station within its limits. To the west of the railway runs the metalled road from Benares to Jaunpur, passing through Sarai Qazi and Babatpur, where it is joined by the branch roads from Baragaon and Raja Talao. The road from Sheopur to Baragaon and Mariahu crosses the main road near Sarai Qazi, while the extreme east of the pargana is served by the unmetalled road from Benares to Sindhora.

BABATPUR, *Pargana* ATHGANWAN, *Tahsil* BENARES.

A small village on the northern borders of the pargana, standing in 25° 26′ N. and 82° 52′ E., on the main road from Benares to Jaunpur, at a distance of ten miles north-west from the district headquarters. Unmetalled roads connect it with Rameshwar and Raja Talao on the south, with Baragaon on the west and with the Babatpur station on the loop line of the

Oudh and Rohilkhand Railway on the north-east. The station lies actually in pargana Kol Aslah, in the village of Mangari, and from it a metalled road runs westwards to Basni and Baragaon, while an unmetalled road leads east to Chaubepur. Babatpur itself is an unimportant village with an area of 474 acres, owned by Surwar Rajputs with the exception of one-eighth held by a Bengali Brahman. The population, which consists mainly of Rajputs, Brahmans and Kurmis, amounted at the last census to 417 persons, including 33 Musalmans. The village contains a Government encamping-ground and store depôt on the Jaunpur road and an outstation of the London Mission, which maintains a small dispensary and a lower primary school. The Babatpur post-office is close to the railway station.

BABURI, *Pargana* MAJHWAR, *Tahsil* CHANDAULI.

This large village lies on the southern borders of the tahsil and district, in 25° 10′ N. and 83° 11′ E., at a distance of seven miles south-west from Chandauli and about 13 miles from Benares. It is built on the left bank of the Chandraprabha river, which is here crossed by the road from Chandauli to Chakia in Mirzapur, a branch from which leads north-west to Alinagar and Mughal Sarai. The derivation of the name is uncertain. The local tradition is to the effect that the country was formerly covered with jungle, and that here stood a shrine of Mahadeo Babneshwar; but nothing remains of this old temple, nor is there any reason to believe in its existence. The village was founded by Bhupat Sah and Shujan Sah, Barhaulias of the race of Narotam Rai, the first of the Bhrigbansis to settle in the district about four centuries ago. Not long ago Baburi was a local market for grain, cloth, cotton, blankets and other articles, but its trade has declined of late, though there is still a small bazar. The industries of the place are blankets, shoes and leather buckets for wells. There is a police outpost here, dependent on the Chandauli *thana*, a large upper primary school and a girls' school. The village, which comes under the provisions of the Village Sanitation Act, 1892, contained at the last census 2,508 inhabitants, of whom 352 were Musalmans. The Barhaulias are no longer the proprietors, as half the

land, belonging to the Chandauli *taluqa*, is now owned by the Rani of Agori Barhar in Mirzapur, and the rest, comprised in *taluqa* Gorari, is held by Joshi Bhairon Nath. The old brick fort, built by Bhupat Sah, is still in existence.

BALUA, *Pargana* MAHWARI, *Tahsil* CHANDAULI.

A small but somewhat important village, standing on the right bank of the Ganges in 25° 25′ N. and 83° 11′ E., at a distance of fourteen miles north-east from Benares and about twelve miles north-north-west from the tahsil headquarters. Through it runs the unmetalled road from Benares to Dhanapur in the Ghazipur district, and from this, about two miles to the east, branches lead to Sakaldiha to Saidpur. The Ganges is crossed by a ferry which brings in a large annual income to the district board. Balua possesses a police station, a post-office, a cattle-pound and a lower primary school. There are two bazars in which markets are held twice a week, but the trade is no longer of much importance, and the indigo factory, as well as the three sugar refineries that formerly existed, has disappeared. One of the markets was built about 1760 by Sheoram Singh, a Raghubansi *zamindar* of the place, and the other by Santu Singh, some 75 years ago. The village also contains a temple of Mahadeo, and the locality is of considerable sanctity owing to the existence of a high *kankar* reef, which turns the river in a westerly direction, the reach being known as the *Pachhim-bahini* or west-flowing. It is a place of pilgrimage, and a considerable bathing fair takes place here during the month of Magh. Tradition further celebrates Balua as the residence of the sage Valmiki, the author of the *Ramayan*. The village had in 1901 a population of 258 souls, to which should be added the 707 inhabitants of Sarai, an adjoining site to the south-east. They are principally Chamars, Brahmans and Raghubansi Rajputs. The last in former days held the village in its entirety; but now the area of 300 acres is divided into six *mahals*, of which only one is held by a Raghubansi, the rest being in the hands of Brahmans and Banias: the revenue is Rs. 475, or rather more than the actual rental at the present time.

BARAGAON, *Pargana* KOL ASLAH, *Tahsil* BENARES.

The large village of Baragaon lies in the extreme south of the pargana, in 25° 26′ N. and 82° 49′ E., at a distance of five miles south-west from Babatpur station and twelve miles north-west from the district headquarters. A metalled road, passing through Basni, connects it with the former, while through the village runs the unmetalled road from Harhua to Mariahu in Jaunpur. Other roads lead from Baragaon to Anai on the west and to Babatpur village on the main road to Jaunpur, some two miles to the east. The population, which in 1881 numbered 3,721 souls, has declined of late years, for at the last census there were but 3,111 inhabitants, of whom 254 were Musalmans, chiefly Julahas; the prevailing Hindu castes are Banias, Kurmis, Bhuinhars and Brahmans. The village consists of the long and straggling bazar and several outlying hamlets. The main site lies on either side of the Mariahu road and is made up of four distinct portions, the most recent being known as Naya Katra to distinguish it from the Purani Bazar. The first two parts were built in 1737 by Bariar Singh of Pindra and his brother, Kirpa Nath Singh, who blew out his brains owing to his mortification at the peace made with Mansa Ram, when the daughter of Bariar Singh was married to Raja Balwant Singh. The third portion of the Purani Bazar owes its origin to Ajaib Singh, the nephew and successor of Bariar Singh; and the new market was erected in 1808 by Raja Udit Narayan Singh. The latter also built the curious gates which still adorn the fort of Kirpa Nath.

The name is obviously derived from the size of the place, but a local account ascribes it to the Bargaumba Bhuinhars, who are said to have been the first founders. The village lands cover 1,046 acres, of which about 850 are cultivated, while 77 acres are under groves; the land near the bazar is rich and valuable, and is utilised principally for growing maize and potatoes. The revenue of the village is Rs. 2,731, this being considerably more than half the rental: the proprietor is the Maharaja of Benares, the place having been settled with Raja Udit Narayan Singh when the Pindra estate was forfeited for Sheoparsan Singh's complicity in the outbreak caused by Wazir Ali.

Baragaon possesses a police station, a post-office, a cattle-pound, a large and flourishing middle school, an aided school for girls and a second girls' school supported by the London Mission, which has a station at Babatpur. A fair takes place here during the Ramlila festival; there are two mosques and several temples in the village. Markets are held twice a week in the bazar, but the trade has no longer its old importance. In former days a large export traffic was maintained with both Benares and Oudh in cloth, sugar and other articles, but this has been diverted by the railways. The Julahas still manufacture a fair amount of country cloth, but the cotton-prints of Baragaon, which once were celebrated, have almost disappeared. The sugar business, too, has declined since the closing of the Basni factories, and the only staple of any note is hemp, which is largely grown in the neighbourhood and is exported in the form of fibre to Calcutta and other parts. The provisions of the Village Sanitation Act, 1892, have been extended to the inhabited area.

BARAH *Pargana, Tahsil* CHANDAULI.

Barah is the northernmost pargana of the tahsil, occupying the interior of the last great bend in the course of the Ganges through this district. The river washes it on the west and north, separating it from pargana Katehir on the former and from Saidpur Bhitri of the Ghazipur district on the latter side. To the east lies pargana Mahaich of the same district, and on the south are Mahwari and Barhwal, the latter just touching it in the extreme south-eastern corner. The area is at all times liable to fluctuate, owing to changes in the river's channel. For the last five years ending in 1906 the average total was 31,572, acres, or 49·3 square miles.

The pargana is a compact and fairly homogeneous stretch of country, being of a recent alluvial formation; but the high flood bank divides it into two distinct portions, the one comprising the strip of land along the river which is subject to fluvial action, and the other and much larger tract including the level upland. The riverain villages are of the usual character, and contain wide stretches of barren sand or tamarisk jungle; throughout the pargana the bank of the river is low and the land slopes gently

down to the stream. The best portion of the *khadir* is at Jamalpur, opposite the mouth of the Gumti, as the floods from the latter have left a rich deposit of alluvial silt. The inland area is also sandy, though continuous cultivation has improved its quality and rendered the soil fairly fertile. In places the marked predominance of sand causes the outturn to be but small, but as a rule the *balua* yields good harvests of *bajra* in the *kharif* and the lighter staples in the *rabi*. There is no clay in the pargana and very little true loam. In places the black *karail* soil occurs, but to no great extent, amounting in all to about one-eighth of the total area. It appears that at one period the course of the Ganges was very different, as an old channel, taking a bend in the reverse direction to that now followed, can be traced along the south-western boundary and thence northwards past Rasulpur and Ramgarh. The bank is marked by a string of long and very narrow *jhils*, developing during the rains into a minor drainage channel, known locally as the Banganga, which empties itself into the Ganges in the extreme north near Hasanpur. There are no other watercourses, and the nature of the soil is opposed to the formation of *jhils* or lakes. There is one fairly large piece of water near Jura, in the south-west, which receives the drainage of the surrounding villages.

The agricultural development of the pargana is distinctly high, considering its capabilities. In 1840 the area under cultivation was 22,732 acres, and the subsequent increase has been but small, especially since 1882, when it had reached to 23,755 acres. For the five years ending in 1906 the average was 23,532 acres or 74·5 per cent. of the whole. The culturable area is small, averaging but 2,053 acres, and of this 852 acres are under groves and 401 acres are current fallow, leaving but 800 acres of old fallow and unbroken waste. The barren area amounts to 5,989 acres, but this includes 2,418 acres occupied by roads, sites and buildings, and 1,756 acres under water, so that the extent of actually unculturable land is but small. Means of irrigation are somewhat deficient owing to the sandy nature of the subsoil, which renders the construction of wells very difficult in most places. On an average 15 per cent. of the cultivated area is irrigated, mainly from wells, but also to a small extent from tanks. Most

of the wells are of masonry and their number is on the increase; but they are costly to make, as the water level ranges from 50 to 60 feet below the surface.

The *rabi* is the principal harvest, averaging 14,133 acres as against 13,327 sown in the *kharif*, while 3,974 acres or 16·7 per cent. of the net cultivation bear two crops in the year. The chief staple in the spring is gram, which alone and in combination accounts for 58·8 per cent. of the *rabi* area. Barley and peas follow next with 15·2 per cent. apiece, and then comes poppy with 3·9 per cent. The wheat area is extremely small, averaging less than 300 acres, which is the lowest figure for all the parganas of the district. In the *kharif* as much as 52·5 per cent. of the land is sown with *bajra* and *arhar*, while the latter mixed with *juar* makes up an additional 18 per cent. Rice with 6·9 per cent., sugarcane and maize with 2·4 per cent. each, the small millets and the pulses compose the remainder.

The inferior nature of the crops is a necessary concomitant of a poor and sandy soil, in which irrigation is often impossible. For the same reason perhaps the cultivators are generally of an inferior class. Brahmans hold 27·6 per cent. of the land, and next come Rajputs with 24·5, Ahirs with 17·3, and Musalmans with 12 per cent. The remainder is cultivated by various castes, chiefly Koeris, Kayasths, Mallahs and Chamars. The great majority of the Rajputs are Raghubansis, and though many other clans are to be found none occurs in any strength excepting the Bhrigbansi and Banaphar. The total area included in holdings in 1906 was 24,550 acres, and of this 17·4 per cent. was proprietary cultivation, 30·2 per cent. was held by tenants at fixed rates, 41·6 per cent. by those with rights of occupancy and only 8·8 per cent. by tenants-at-will, this being the lowest proportion in the district; a small amount is rent-free or held by ex-proprietors. Nearly 35 per cent. of the land is sublet, and this fetches an average rent of Rs. 7-15-11 per acre; the fixed-rate rental is only Rs. 3-3-4, that of occupancy tenants Rs. 3-11-0, and that of tenants-at-will, who have here great difficulty in obtaining land, Rs. 6-10-5 per acre, the rate for this class being higher than in any other part of the tahsil.

The pargana contains 94 villages, at present divided into 162 *mahals*. Of the latter 29 are single and 85 joint *zamindari*,

while the remaining 48 are imperfect *pattidari*. The principal landowners are Musalmans, who hold 8,664 acres or 27·4 per cent. of the area; Banias of the Agarwal subdivision, with 20·8 per cent., and Rajputs with 22·7 per cent. These Rajputs are all Raghubansis, with the exception of a few Gaharwars, Chandels and Bhrigbansis. Other landowning castes include Brahmans, Bengalis, Kalwars and Kayasths. The only resident proprietor of importance is Balgobind Singh of Kaithi, a Raghubansi, who with his brother owns 2,200 acres assessed at Rs. 3,800. Several of the Benares bankers have small estates, as already mentioned in chapter III, notably Ram Prasad Chaudhri and Rai Kishan Chand Agarwala. The revenue of the pargana is Rs. 42,505 and has remained practically unchanged for the last sixty years, save for a reduction of Rs. 25 on account of land appropriated for public purposes.

The population of Barah has fluctuated to a considerable extent during the past half-century. The total rose from 25,287 in 1853 to 27,150 in 1865, but fell to 26,885 in 1872. It again rose in 1881 to 29,037, and to 30,776 ten years later, but at the last census in 1901 the number of inhabitants had dropped to 28,175, of whom 25,050 were Hindus and 3,125 Musalmans. The latter are found chiefly in the eight villages of *taluqa* Marufpur and in the seven of *taluqa* Jura, of which they still retain the ownership, as well as in a few other places. There is no town in the pargana, the largest villages being Ramgarh and Nadi Nidhaura, while Tanda Kalan, Jura and Marufpur are places of some size. Means of communication are somewhat poor, as the tract has neither railway nor metalled road. The most important road is that from Chandauli to Hasanpur on the Ganges, which traverses the centre of the pargana from north to south and gives off branches to Tanda on the west and to Ramgarh and Nadi Nidhaura on the east. Along the southern boundary runs the road from Benares and Balua to Ghazipur, for a short distance traversing the south-eastern corner.

BARHWAL, *Pargana* BARHWAL, *Tahsil* CHANDAULI.

The capital of the Barhwal pargana is an insignificant village, whose former importance was altogether eclipsed by the

growth of Sakaldiha. It lies in 25° 19′ N. and 83° 17′ E., some five miles north of Chandauli and a mile east of the road connecting that place with Sakaldiha. Along the northern borders of the village runs the main line of the East Indian Railway and parallel to this is a road giving access to the Sakaldiha station, which actually lies in Chhatarbhojpur, close to Barhwal. East of the station is the large village of Barthi, which has lately risen to some importance on account of the large grain godowns built near the line.

Barhwal is said to have been the first settlement of the Bhrigbansis in this district, the story going that four brothers of that race came to Bathawar, the residence of the Surajbansi Raja, entered his service, and received a grant of land which they named Barhwal in commemoration of their increasing numbers and wealth. From it they subsequently derived their name of Barhaulia, by which they are now known. The village is now held in *pattidari* tenure by their descendants, and in 1901 contained 450 inhabitants—all Hindus.

Barthi was originally named Batlawar, and was not only the seat of a Raja, but was celebrated from early days on account of the temple Kauleshwarnath Mahadeo. The Surajbansis were supplanted by the Barhaulias, and the temple fell into ruins, the existing shrine having been erected some two hundred years ago by Thakurai Bakht Singh of Sakaldiha. A large fair is held here on the occasion of the Sheoratri festival, and is attended by some 15,000 people from the neighbourhood; the gathering lasts for two days, the first being reserved for males and the second for females. The place gives its name to a *taluqa* of four villages, still owned by the Thakurais. The population at the last census numbered 1,470 persons, of whom 109 were Musalmans. The village possesses a large upper primary school and an aided school for girls.

BARHWAL *Pargana, Tahsil* CHANDAULI.

The pargana of Barhwal occupies the central portion of the Chandauli tahsil, lying between Mahwari and Dhus to the west and Narwan to the east. To the south is Majhwar, and to the north the Mahaich pargana of Ghazipur. The western boundary is very

irregular, as three large promontories protrude into Mahwari. The maximum length from east to west is eleven and a half miles and the extreme breadth nine miles from north to south. The area of the pargana is 41,283 acres, or 64·5 square miles.

The northern and eastern portions lie low, and the soil is a stiff clay known as *dhankar* from the fact that rice forms the principal crop. The drainage is defective and the surface water collects in numerous *jhils* and depressions, while *usar* frequently makes its appearance. Running through the northern half is a chain of long and narrow lakes which are connected during the rains and pass their overflow eastwards towards the small stream known as the Lambuia, which marks the northern boundary of pargana Narwan. In the south-east corner is the great Rahil or Rael Tal, the largest lake in the district, though even this is usually dry in the hot weather. When swollen by the drainage of the neighbouring villages it overflows its banks and injures a considerable area; there is no escape for its surplus waters, but several small channels lead into the lake and only serve to increase its volume. The damage done by this lake in Dighwat, Phesunda and other villages has been greatly reduced of late years, as the *zamindars* have constructed a dam to contain the water and have provided sluices for the regulation of the supply required for flooding the rice fields. The southern and south-western portions of the pargana stand higher than the rest and the soil becomes a fairly good and fertile loam, the dividing line between the two tracts being roughly marked by the East Indian Railway except in the east, where the clay belt extends southwards. The loam tract is a level and well-wooded stretch of country with several depressions of no great size, the chief being the *jhil* in the village of Pharsand. The drainage generally passes eastwards, in the direction of the Rahil Tal, but there are some indistinct channels leading south to join the Garai in pargana Majhwar.

The pargana has markedly improved since 1840, when it had a cultivated area of 27,344 acres or 66 per cent. of the whole, and the present standard of development is distinctly high. By 1882 the total had risen to 30,419 acres, while for the five years ending in 1906 the average was 31,650 acres or 76·7 per cent. The

barren area is but 4,419 acres or 10·7 per cent.: and of this no less than 3,203 acres are under water, while 1,028 acres are occupied by sites, buildings, roads and the like, so that there remains but 188 acres that can be described as actually unfit for cultivation. The so-called culturable area is 5,214 acres in extent, but this includes 460 acres of groves and 1,003 acres of recent fallow or land prepared for sugarcane; the remaining 3,751 acres are old fallow or waste, but much of this is either *usar* or scrub jungle, or else of so poor a quality that it would never repay cultivation. Irrigation is far more abundant than in pargana Barah to the north, and averages 48·3 per cent. of the cultivated area. About two-thirds of this are supplied from tanks and natural reservoirs, especially the Rahil Tal, and the remainder from wells. The latter can be constructed in most parts without much difficulty: they are generally of masonry and are on the increase. The water-level varies, but averages some 45 feet below the surface.

The average areas of the *kharif* and *rabi* harvests are 24,192 and 15,643 acres, respectively, the difference being more marked than in any other pargana save Narwan, where the positions are reversed. Double-cropping is extensively practised, the area bearing two crops in the year being 25·9 per cent. of the net cultivation. The chief *kharif* staple is rice, mainly of the late variety, no less than 77·4 per cent. of the land sown being under this crop. Sugarcane accounts for 5·1 per cent., *juar* and *arhar* for 6·6 per cent. and *bajra*, small millets and pulses make up the remainder. Barley composes 31·5 per cent. of the *rabi* harvest, peas 30·8 per cent. and gram, both alone and in combination, 9·8 per cent. There is a fair amount of wheat, 8·2 per cent., poppy and linseed, the great variety of the spring crops being a feature common to almost the whole tahsil.

The composition of the tenantry is similar to that of the rest of the tahsil. Though a great many castes are represented no less than 52·3 per cent. of the area is held by Rajputs, almost all of whom belong to the Bhrigbansi clan, and next to them come Brahmans with 17 and Ahirs with 9 per cent. Then follow Koeris, Kayasths, Chamars and Bhars. In 1906 the total area included in holdings was 32,947 acres, and of this as much as 34·5 per cent. was either *sir* or *khudkasht* and 27 per cent. was

held by tenants at fixed rates, while occupancy tenants were in possession of 25·2 and tenants-at-will of 11·7 per cent., the small remaining area being rent-free or cultivated by ex-proprietors. A considerable amount, about 30 per cent. of the whole, is sublet to *shikmis*, who pay on an average Rs. 7-11-5 per acre, while the rental for fixed-rate tenants averages Rs. 3-10-11, that of occupancy holdings Rs. 4-0-1 and of tenants-at-will Rs. 5-10-8 per acre. The revenue of the pargana now stands at Rs. 32,973, exclusive of cesses. There are 131 villages, now divided into 303 *mahals*, and of the latter 40 are held in single, 174 in joint *zamindari* and 88 in imperfect *pattidari* tenure, while one is *bhaiyachara;* an area of 1,298 acres is revenue-free. No less than 60·3 per cent. of the pargana is the property of Rajputs, and these are all Bhrigbansis save in the case of small areas belonging to Surajbansis, Gautams and Gaharwars. Of the other castes Brahmans own 6,696 acres or 16·2 per cent., Kayasths 7, Musalmans 6·4, Bhuinhars 4·5 and Khattris 4 per cent. There are no large proprietors in the pargana, and the estates of the Maharaja of Benares and Munshi Madho Lal are of small area. Tradition relates that the tract was originally held by the Soiris, whose chieftain lived at Bhataur. One Narotam Rai, a pilgrim returning from Gaya, took service with the Soiri, and after the usual manner of those days secured possession of his master's property, and was in turn succeeded by his two sons, Bhao Rai, who inherited Barhwal and Mahaich, and Bhantu Rai, whose share was Majhwar. For some six centuries the Bhrigbansis and their kinsmen, the Barhaulias, have remained in almost undisturbed possession of the pargana, though a certain proportion has been sold during recent years, as for instance the greater part of Dighwat, which has been purchased by Munshi Madho Lal. The leading member of the clan is Thakurai Jadunath Singh, who owns one of the three *mahals* into which the *taluqa* of Sakaldiha has been divided.

Though of late years there has been a slight decline, the population of Barhwal has exhibited a marked increase during the past half-century. The total in 1853 was 31,755, and this rose in 1865 to 32,634, in 1872 to 35,283, in 1881 to 36,785 and ten years later to 39,861. At the last census in 1901 the number

of inhabitants was 39,373, of whom 37,593 were Hindus and only 1,780 Musalmans. The chief place in the pargana is Sakaldiha, and besides this the only large villages are Dighwat, Pharsand, Phosara and Bharthi, which is a growing market and almost adjoins the old village of Barhwal. Means of communication are fairly good, as the main line of the East Indian Railway traverses the centre of the pargana, and has stations at Kuchman on the western border and at Chhatarbhojpur, the latter being known as Sakaldiha, though it is two miles distant from that town, with which it is connected by an unmetalled road, a rough track continuing eastwards from the station to Amra in pargana Narwan. The other roads lead from Chandauli to Hasanpur on the Ganges and from Alinagar on the grand trunk road to Zamania in Ghazipur, crossing the former at Sakaldiha. Like most of the other roads in the tahsil they are serviceable enough in the dry season but become almost impassable during the rains, at any rate for wheeled traffic.

BASNI, *Pargana* KOL ASLAH, *Tahsil* BENARES.

Basni is a large village lying in 25° 27′ N. and 82° 50′ E., on the metalled road from Baragaon to Babatpur station, about a mile west from the Jaunpur road, two miles north of Baragaon, and some thirteen miles from the Benares civil station. Through it runs the unmetalled road from Babatpur village to Kuar and Mariahu. The place is merely noticeable for the number of its inhabitants: the total in 1881 was 3,138, and at the last census 2,746, including 351 Musalmans, a large community of Kurmis and many Koeris, Bhuinhars and Brahmans. It is locally believed to have been founded by Soiris, to have been abandoned for many years, and to have been repeopled about the beginning of the eighteenth century by Subhao Singh, who built the now ruined fort. The place rapidly grew, and became a very thriving market, noted for the excellence of its sugar; but of late years it has fallen upon evil days and the sugar factories are now a thing of the past. At present the chief product is hemp, which is exported in fair quantities. The village, which is heavily assessed at Rs. 2,358, has an area of 768 acres, of which some 560 are cultivated and 55 are under

groves. A portion of the land is still owned by the descendants of Subhao Singh; but the greater part has been sold, the proprietors being the Maharaja of Benares and others. Basni, which is administered under the provisions of the Village Sanitation Act, 1892, contains a bazar and an upper primary school: a small fair is held annually on the occasion of the Ramlila festival. There are seven temples and four mosques in the village, but none is of any architectural interest.

BENARES CITY.

The celebrated city, which gives its name to the district and division, stands on the left bank of the Ganges, in 25° 18′ north latitude and 83° 1′ east longitude, at a distance of 435 miles by rail from Calcutta, 941 miles from Bombay and 89 miles south-east from Allahabad. It is approached not only by the Ganges, which is navigable by vessels of considerable size, but also by several lines of railway and by numerous roads. Over the great Dufferin bridge, which connects the eastern extremity of the city with the opposite bank of the river, runs the main line of the Oudh and Rohilkhand Railway from Mughal Sarai to Lucknow and Saharanpur, passenger trains of the East Indian Railway also having running powers over the section between Mughal Sarai and Benares cantonment station. This line traverses the northern outskirts of the city, with a station close to the bridge head known as Kashi, and another in the cantonment to the north-west. The latter is an important junction, as here the main line is joined by the loop line running to Jaunpur, Fyzabad and Lucknow, and also by the metre-gauge system of the Bengal and North-Western Railway. This narrow-gauge track runs eastwards from cantonments to a third station known as Benares city, and thence, turning to the north-east, passes under the Oudh and Rohilkhand line and after crossing the Barna continues in the same direction towards Ghazipur and Gorakhpur. Of the road approaches the chief is the grand trunk road which utilises the Dufferin bridge for the passage of the Ganges, closely follows the line of the Oudh and Rohilkhand Railway and leaves Benares on the southern borders of the cantonments. From the civil station on the north metalled

roads lead to Jaunpur, Azamgarh and Ghazipur, and unmetalled roads go to Sindhora, Niar Dih, Balua and elsewhere. From the southern end of the bridge a metalled road leads to Ramnagar and thence to Mirzapur, while from the southern extremity of the city a second metalled road goes to the ferry opposite Ramnagar and unmetalled tracks go to Lohta and Bhadohi and to Chunar. In addition to these mention must be made of the celebrated Panchkosi road, already referred to in chapter II.

Population. The earliest attempt at an enumeration of the inhabitants of Benares was that made in 1826 by Mr. Prinsep, who estimated the total at 183,491. The results of the 1847 census are not known, but in 1853 the population of the city, civil station and cantonments numbered 185,984. This was considered to be an exaggeration, and at all events the figure had dropped by 1865 to 173,352. Since that time there has been a rapid increase. In 1872 the aggregate was 175,188 ; in 1881 it had risen to 214,758 and in 1891 to 219,647. The succeeding decade witnessed a decline, as was also the case in the rest of the district: the number of inhabitants in 1901 was 209,331, of whom 108,813 were males and 100,518 females. The population was included in an area of 6,162 acres, giving an average density of 21,742 to the square mile, this figure being exceeded only in Cawnpore and Meerut. The city is still the second in point of size in the United Provinces, but it is being rapidly overtaken by Cawnpore. Classified by religions there were 151,488 Hindus, 51,667 Musalmans, 646 Christians, 343 Jains, 111 Aryas, 108 Sikhs, five Parsis and five Buddhists. As is only to be expected, Brahmans are the predominant Hindu caste, numbering 29,398 persons. Next come Ahirs, 13,734 ; Banias, 11,355 ; Koeris, 8,020 ; Chamars, 6,687 ; Kalwars, 6,453 ; Kayasths, 6,123 ; Telis, 5,557 ; Kurmis, 5,439 ; Lohars, 4,925 ; and Rajputs, 4,856. Besides these large numbers of Kahars, Khattris, Sonars, Barais, Nais, Kumhars and Binds were enumerated, the total exceeding 2,000 in each instance. The bulk of the Musalmans are either Julahas, 17,781, or Sheikhs, 17,716 ; these are followed by Pathans, 6,056 and Saiyids, 2,178, no other caste having 2,000 representatives. These figures of religions and castes are for the municipality alone. The cantonment population numbered 4,958 souls, of whom 2,333

were Hiudus, 1,899 Musalmans and 726, chiefly Christians, of other religions.

Occupations. The census returns show the inhabitants as divided into eight classes according to occupations. No less than 44·7 per cent. were engaged in the preparation and supply of material substances, and then came unskilled and general labour with 16·7 per cent., followed by commerce, transport and storage with 8·5 per cent. The various professional classes made up 8·4, domestic service accounted for 8 per cent. and agriculture for 5·5 per cent. The same proportion came under the headings of those independent of any occupation, while the remaining 2·7 per cent. comprised those employed in Government and local services. It thus appears that the city is to a very large extent industrial. The principal manufactures and trades have been dealt with on a preceding page and need no further description: the special products of Benares are the silken fabrics and embroideries, work in brass and other metals, and the wooden painted and lacquered toys. The details of the industrial population show that 38·1 per cent. of the number coming under this category did work in connection with textile fabrics of various descriptions, 24·8 per cent. were employed in the supply of articles of food and drink, 15 per cent. were workers in metal and 5·2 per cent. in leather. The building trade accounted for 6·4 per cent., and wood work and pottery about 2 per cent. each, the remainder being of little importance.

History. The general history of Benares has already been sketched in the district account. Our knowledge of the city as it was in ancient days is extremely meagre and confusing. Of its antiquity there can be no doubt, and it seems certain that the place was one of the earliest outposts of the Aryan immigration. Abundance of tradition is to be found in the ancient Hindu scriptures, and everything points to the existence of a populous city on this spot at a very remote period. It is incontestable, too, that Buddhism once flourished here; but of this the accounts are exceedingly scanty, and it would appear that Benares became wholly given to Hinduism long before the decay of the Buddhist centre at Sarnath. Many endeavours have been made to show that Buddhist remains are still extant in the older

buildings: but the proof is lacking, and it may safely be assumed that these edifices are either Hindu or constructed of early Hindu materials. The religious character of Benares exposed it in a peculiar manner to the special fury of the Musalman invaders. Tradition points strongly to its destruction by Mahmud of Ghazni, though it is hard to reconcile this event with the annals that have been preserved of that period. The incursion of Ahmad Nialtigin was probably a historical fact, but it is clear that this was merely a raid by a small party and that little could have been accomplished beyond plundering the bazars before effecting a hasty and somewhat undignified retreat. The first definitely established capture of Benares was in 1194, when Muhammad *bin* Sam, better remembered as Shahab-ud-din Ghori, drove out the Hindu rulers and wrought vengeance on the place by the wholesale destruction of the venerated shrines. We do not know how often Benares was rebuilt and again destroyed, but in all likelihood the process was repeated more than once: the presence in one of the Jaunpur mosques of an inscribed stone taken from a temple of Vishnu that was built close to the shrine of Bisheshwar in 1296 points to a restoration of the sacred shrine and to its subsequent demolition in the days of the Tughlaq dynasty. It is most remarkable how seldom the place is mentioned in the chronicles of the ensuing period, and the most probable reason is that Benares, like Ajodhya, sank into relative insignificance till the great revival of Hinduism under the tolerant rule of Akbar. The rapid growth of the city that then ensued attracted the attention of Akbar's more bigoted successors, and notably of Aurangzeb, who razed to the ground all the most celebrated temples. The general confusion that followed on the decline of the Mughal empire gave a great impetus to Benares and Hinduism generally, and this was strengthened by the rise of Balwant Singh. The development of the city during the latter half of the eighteenth century must have been remarkable, while the external peace secured by a century and more of British rule has tended still further to enhance the prestige and importance of this great religious centre of the Hindu faith.

General aspect.

Both its nature and its situation give Benares an appearance peculiar to itself among the cities of the United Provinces. In

spite of a large Musalman element in the population, it is pre-eminently Hindu, and is perhaps the most essentially Indian city in the whole of the peninsula. The influence of Kashi is strongly felt from the Himalayas to Cape Comorin: princes from even the most distant parts have residences within the sacred precincts, and the population is in consequence of a most cosmopolitan character. It is but natural, therefore, that the place should be the centre of Hindu thought, social and political as well as religious. Numberless instances of crime and intrigue in all parts of India have been traced to Benares, which affords unrivalled opportunities for the undisturbed elaboration of designs in its narrow closes and almost inaccessible houses. The older portion of the city is a perfect labyrinth of lofty buildings, separated from one another by narrow passages, providing a sure place of refuge for those whose deeds are done in secret. This same part of the city is pervaded by an air of mystery and superstition. Many stories are told of hidden treasure of inestimable value lying in the unexplored cellars of old houses and kept intact by the vigilance of the guardian spirits of former families, generally in the form of snakes. In some cases these cellars are opened but once a year, and then only for the purpose of worshipping the tutelary deity. A well-known story is told of the house of the Bhonslas of Nagpur, how the serpent-guarded *handas* were removed at dead of night and thrown into the Ganges by Lachhmi Narayan in person, as the closing episode in the history of that ill-fated family.

Description.

The city proper is built on a high ridge of *kankar*, which forms the northern bank of the Ganges for a distance of some four miles. In spite of the slight curve this ridge is sufficiently strong to resist the force of the river, with the result that Benares is one of the very few great cities which have not shifted their site within historical times. The curve of the river adds greatly to the beauty of the place, since it permits the eye to take in at a single sweep the long line of picturesque *ghats*, temples, and palaces that rise high above the water's edge from the Assi *sangam* to the Dufferin bridge. The view from the latter is unrivalled, especially at early dawn, when the rays of the sun light up first the slender minarets of Aurangzeb's mosque and

then the towers and gilded pinnacles of the temples that are massed upon the river front. The city itself is divided into two fairly distinct portions, the one embracing the so-called *pakka mahals* or those quarters in which the houses are of masonry and crowded together so as to leave but scanty room for the narrow stone-paved alleys; and the other styled the *kachcha* portion, consisting of the interior and lower area, where the level drops inland from the high ridge to a depression extending as far as the banks of the Barna on the north. Here the natural drainage is defective, the water collecting in a disconnected series of tanks which eventually discharge their overflow into the Barna. From an early period of British administration attention has been paid to the improvement of drainage in this area. Many tanks have been filled up and the process is still going on, while proper channels have been constructed to dispose of the surface water, thereby preventing the floods which were once of a serious nature in times of heavy rainfall, and producing a marked amelioration of the sanitary conditions of the town. This part of Benares is very different to the rest. It is indeed thickly populated, but there are many open spaces and gardens, while the roads are broad and practicable for wheeled traffic. To the north lies the civil station, most of which is beyond the Barna; while to the north-west is the military cantonment, lying between the Barna and the railway.

Subdivisions.

For police and municipal purposes the city is divided into seven circles or wards, known as Bhelupura, Dasaswamedh, Chauk, Chetganj, Kotwali, Jaitpura and Adampura. To these Sikraul adds an eighth and the cantonment may be treated as the ninth. These will now be described briefly in order, reference being made to the principal buildings and public institutions in each, though in many cases the latter have been dealt with in the general account of the district. It will be more convenient, however, to take first the river front as a whole, since it forms a continuous line without any marked divisions, and also because it can best be seen from the river itself.

The river front: Bhelupura.

The southern boundary of the city is the small Assi *nala*, and from the confluence of this stream with the Ganges begins the long succession of ghats and temples. The first is Assi-ghat,

one of the five most sacred bathing places. The story goes that Durga after achieving victory over Suma and Nisuma, two demons who had disputed her authority for a million years, rested at Durga Kund and there let fall her sword, which carved out the channel of the Assi, the stream being thereafter blessed by the goddess with the gift of taking away the sins of those who crossed it into Kashi. Close by is the temple of Jagannath, the scene of a bathing fair in Jeth and of a larger festival in Asarh, when the image of the god is carried in procession on a car. A third fair, of little importance or repute, is held in August near the Assi *sangam* or confluence at the Loharik Kund, a peculiar double well of great sanctity built by Ahilya Bai of Indore, a Raja of Bihar and Amrit Rao. In the neighbourhood of the Jagannath temple are several *akharas* or monasteries, the chief being that of the Bara Gudarji, occupied for about three hundred years by Vaishnavite Bairagis, some thirty in number, and founded by one Gudarji, a member of the same order; it is supported mainly by the Maharaja of Rewah. The Chhoti Gudarji belongs to Bairagis of the same kind, but is a much smaller institution, dating from the eighteenth century and dependent solely on charity. The Digambari *akhara* contains ten Bairagis, who live by begging, and is a recent foundation; the name is derived from the fact that they go naked. The Baid *akhara* was established some fifty years ago by a Vaishnavite Bairagi named Swami Ramdasji Nand; it possesses a small property in Khajuripur near Chunar. Near the Assi *sangam* is the Panditji *akhara*, a Brahman institution, which was founded about 1845 by Tika Das: both secular and religious education is imparted to the disciples, and the place is maintained from the income of lands in Arrah and Darbhanga in Bengal. The Krishna Achari *akhara* in the Assi *muhalla* was founded by a Maratha Brahman named Krishna Achari, who came here in 1865 and built a temple and school for Brahmans. There are some twenty disciples, supported partly from the interest on the endowment of Rs. 8,000 and partly from a monthly grant of Rs. 50, given by the Maharaja of Rewah. The Vishnupanthi *akhara* is said to be the oldest in Benares, and to have been established by the great Vaishnavite, reformer, Ramanuj: the

disciples subsist wholly on alms. Another is the Dadupanthi, founded by a Brahman named Buddhan, who was childless: he found a child lying on the banks of the river and gave him the name of Dadu; the latter became an ascetic, and established this well-known sect about 300 years ago. Below Assi-ghat is Tulsi-ghat, so called from the celebrated Tulsi Das, who lived at Benares for many years and died here in 1623. Many relics of the poet are preserved in his temple, notably the image of Hanuman which he worshipped and a portion of the boat in which he used to cross the river daily. At Hanuman-ghat is the Juna *akhara* of Nagas, who have branch establishments at Allahabad, Hardwar, Ujjain and Godavari: they travel all over India and are fairly wealthy, owning some land and deriving substantial support from states in Rajputana and elsewhere. The Hanuman-ghat is a flight of steps built, it is said, by a gambler named Ram Das, who made a vow to devote to Hanuman the proceeds of one night's play. In a house built above this ghat resided Vallabhacharya, the great Vaishnavite teacher. It is said that he died in 1620, falling into the river while preaching to his disciples on the spot where the ghat now stands. The next two ghats, known by the name of Rai Baldeo Sahai and Bachhraj, are of no importance, and then comes the famous Shivala. This fortress, built by Baijnath Misr, was the residence of Raja Chet Singh till his rebellion in 1781, when the British troops were massacred in the outer courtyard. The story has been told in the history of the district, and the window from which the Raja was let down to the river bank is still pointed out as one of the five small openings in the upper storey of the north wall. The palace, which is very substantially built, with high walls and bastions, is now the property of Government and is the residence of the descendants of the reigning house of Dehli, the whole adjacent quarter being filled with their dependants. A short distance down the river is the Shivala-ghat, named after the temple of Shiva on the high bank. Here are two *akharas*, one known as the Nirbani, from the fact that this class of Nagas go naked: they have been established here for 300 years, and have a branch at Allahabad. The other is the Niranjani, also belonging to Nagas, whose headquarters are at

Baroda: their name is said to be derived from the worship of Nirankar, the formless god. Next to Shivala-ghat comes Lali-ghat, which possesses no interest, and then Kedarji ghat, taking its name from Kedar, the old southernmost division of the city. The ghat leads down from the Kedareswar temple, one of the principal shrines of the Bengalis. It stands in the middle of a spacious court at the four corners of which are four domed temples, while the verandah running round the inner side of the enclosure contains a number of small shrines and an immense collection of images; the principal temple is in the centre of the quadrangle, and is similarly domed. On the stairway of the ghat are many more shrines and at the bottom is a well called the Gauri Kund, the water of which is reputed to cure fever. Below Kedarji is Chauki-ghat, remarkable for a *pipal* tree growing out of the flight of steps. Facing the tree is the temple of Rukmeswar, and several others are in the same vicinity. Then comes Narda-ghat, named after the *rishi* Narad, and just beyond this is the northern boundary of the Bhelupura ward.

The river front: Dasaswamedh.

There next follows a long succession of ghats, crowned with lofty buildings, among them some of the finest and most celebrated in Benares. The first is that of Amrit Rao, of the Peshwa family, who lived at Karwi; it is also known as Chhatar-ghat, from the *Chhatar* or *Satra* which surmounts it. Adjoining it are Muneswar-ghat, Ganga Mahal-ghat, Khori-ghat, and Chausathi-ghat, named after the large temple of Chausathi Devi in Bengalitola. Then come Pande-ghat, Rana-ghat and Munshi-ghat, the last built by Munshi Sri Dhar, the architect of Ahilya Bai; and then the ghat constructed by that lady, who did so much to beautify the city. The next is the famous Dasaswamedh-ghat itself, adjoining the raised platform of Sitla-ghat. Here a steep flight of steps leads down from the main road that traverses the city, and the ghat derives its name and sanctity from the sacrifice of ten horses performed here by Brahma, who thus made Benares as holy as Allahabad. The place is the scene of several of the great bathing fairs, especially those which take place during eclipses. There is only one other ghat of importance in this section, and that is the Man Mandir-ghat, so called from the celebrated observatory built here in 1693 by Raja Jai Singh of

Jaipur, whose present representative owns the entire *muhalla.* It is a substantial building rising high above the river, but is now in a state of decay. The instruments, of enormous size and peculiar workmanship, are similar to those erected by the same prince at Dehli, Muttra, Ujjain and Jaipur; but in most cases they are out of order, and possess merely an antiquarian interest. It is said that the temple was originally built by Raja Man Singh, the ancestor of Jai Singh and a celebrated general of the time of Akbar, but possibly the builder of the observatory merely wished to preserve the name of his illustrious progenitor. A short distance beyond Man Mandir is the Nepalese temple, a remarkable structure almost wholly of wood and decorated with grotesque carving; it was built and is still maintained by the ruling house of Nepal. Next to this comes a narrow flight of steps known as Mir-ghat, named after Mir Rustam Ali, governor of the province before Balwant Singh. The Nawab resided in a house near this spot, which on his deposition became the property of Mansa Ram.

River front: Chauk.

In the Chauk ward there is a large number of ghats in close succession. The first is known as Umraogir Baoli, from a large well built by a Goshain of that name. Then comes the Jalsain or burning-ghat, where bodies are cremated before committing their ashes to the waters of the sacred stream. The place is under municipal management, but is regarded as one of the most sacred spots in the city. Next to it comes Manikarnika-ghat, the third of the five special places of pilgrimage. It derives its name from the well into which the earring of Parbati is said to have fallen, the word meaning the jewel in the ear. Other stories are told in connection with its origin, but at all events the waters of the well, rendered fetid by the thousands who come to wash away their sins there, are considered the most efficacious for bestowing salvation among all the bathing places in India. Four flights of steps lead down to the water: and between the well and the Ganges is the Tarakeswar temple, which has suffered much from the action of the river. Above the temple is a large round slab of stone in the pavement, inlaid with a marble block bearing the footprints of Vishnu, and known as the Charana-paduka: it is the special place where members of noble families are cremated. Above the ghat stands the venerated temple of Siddha Vinayak or Ganesh, almost

adjoining which is the handsome temple built by the Raja of Amethi. Below Manikarnika is the magnificent Bhonsla-ghat, crowned by a large building, the work of the Rajas of Nagpur; and then the massive towers of the unfinished Sindhia ghat, which was intended by the founder, Baija Bai of Gwalior, to have been the finest in Benares. Unfortunately the foundations were not secure and the turrets, which are of extremely massive masonry, began to sink. It is now in a strangely dilapidated condition, the turrets and the great stairway being cracked from top to bottom. A curious story is told of the cause of the subsidence. It is said that the workmen were hampered by a small stream of water issuing from the bank, and that in attempting to trace it to its source they opened a cavern in which was discovered an old man. The latter questioned them on current topics, such as the recovery of Sita by Rama of Ajodhya, and on hearing of the events that had occurred during his long retirement and that Benares was in the hands of another race, he forthwith leaped into the Ganges and was seen no more. The remaining ghats in this ward are known as Sankata, leading down from the temple and monastery of Sankata Debi, Kosila and Ganpati or Ragnesar-ghat, and are of no great importance.

River front: Kotwali.

In the Kotwali ward the first is Ram-ghat, the scene of the Ram Naumi festival, constantly frequented by bathers and ascetics. Then come several small ghats, such as Mangla Gauri and Dalpat-ghat, and after the latter the great Panchganga-ghat, one of the five sacred places of pilgrimage. It derives its name and its sanctity from the supposed confluence with the Ganges of four rivers, presumably underground, the Dhutapapa, Kirnanadi, Jarnanada and Saraswati. The ghat is broad and massive, with a number of *marhis* or turrets, each of which serves as a shrine. Above it stands a large building known as the Lachhmanbala; but the most striking feature of the ghat is the mosque of Aurangzeb, which rears its lofty minarets above the north-eastern portion of the stairway. This edifice dominates the whole city of Benares, and was built on the site of a temple of Vishnu, its common name to this day being the Deorha of Madho Das. The building, which rests on immensely strong foundations, is plain and of little architectural interest, save for the minarets, which are 142

feet in height and are said to have been originally fifty feet higher, but were shortened for safety in the days of Mr. Prinsep, as they showed signs of weakness and instability: even now they are out of plumb to the extent of some 14 inches. The mosque is little frequented by Musalmans, and generally the sole occupant is the *mulla*, a descendant, it is said, of the man first appointed by Aurangzeb: the building is kept in repair by Government, a village which was formerly assigned for its maintenance having been resumed. Beyond Panchganga are Sitla-ghat, Lal-ghat and Gai-ghat, none of any peculiar importance.

River front: Adampura.

The remaining portion of the river front is in the Adampura ward, which extends to the eastern boundary of the city. The ghats here are comparatively few and of no great repute. The first is that of Bala Bai, a Maratha princess, and then at some distance down the stream comes Trilochan-ghat, named after the temple of Trilochan, the three-eyed Shiva. The temple was built not long ago by Nathu Bala of Poona, but the quadrangle in which it stands is of great antiquity. The ghat is also known as Pilpilla Tirath and has two turrets projecting into the river, between which pilgrims are supposed to bathe. This is practically the last of the masonry ghats, and the rest, Mahu-ghat, Tilia-nala-ghat, and Praladh-ghat, are but little frequented. Rajghat, close to the Dufferin bridge, is not a bathing ghat, but was the old landing-stage for the pontoon bridge before the erection of the Dufferin bridge. It is now the site of the toll-office, which occupies the old *dak* bungalow, for the collection of dues levied on boats passing up and down the river. On the high bank below the bridge stood the old Rajghat fort, said to have been built by Raja Banar, and undoubtedly a place of great antiquity: it was reconstructed during the Mutiny, but has long ceased to hold a garrison. Beyond this point the bank sinks slowly towards the confluence of the Ganges and Barna, and there are few buildings, though several ruins and ancient remains are to be seen. The Barna *sangam* or confluence is a place of great sanctity, and here, too, once stood a small fort. It is the last of the five principal bathing places, and occupies an important part in the Panchkosi pilgrimage.

Bhelupura.

The southernmost portion of the city is known as Bhelupura, from a village of that name now incorporated in the

municipal area. The ward is *pakka* only in parts along the river front, but for the most part it is fairly open with a good deal of cultivation in and around the inhabited sites and gardens; and there is no congestion except in the adjoining *muhallas* of Khujua and Nawabganj in the south-west corner. The population is mainly Hindu, and indeed Musalmans are only to be found in any great numbers near the Shivala, where many dependants and retainers of the Dehli family reside. The neighbourhood of Tulsi-ghat in the south-east is largely inhabited by Marathas and Dakhini Brahmans. There are two main roads running north and south, that on the east being the Assi road, while to the west is the Durga Kund or Bhelupura road. The former starts near the confluence of the Assi and Ganges, close to which is the pumping-station of the Benares waterworks. It traverses the Assi, Bhadaini and Shivala *muhallas*, and in this portion of its course is lined with good residential houses and gardens belonging mainly to noblemen and rich pleaders. By it is the large Hingwa Tal, which is now filled up but formerly received the overflow of the Ganges, discharging it into the Reori Tal on the northern borders of the ward. North of the Tal the road leads through a thickly populated area, after passing the large Bengalitola school. The Bhelupura road starts at the ferry opposite Ramnagar, and like the other has on either side a number of fine houses owned by wealthy Hindus, one of the most noticeable being that of the Rani of Agori Barhar in Mirzapur. To the south, on the eastern side, is the celebrated Durga Kund, known to travellers as the monkey temple, owing to the immense numbers of these animals which are to be seen here and are fed by the visitors to the place. The original shrine was quite insignificant and the existing building was erected by Rani Bhawani, the famous Maratha princess. A magnificent tank adjoins the quadrangle on the north, while to the east, on a branch road leading to Assi-ghat, is a second stone tank known as the Kurukshetr Talao, also the work of Rani Bhawani. This is in the Bhadaini *muhalla*, which contains a large *akhara* called the Panchaiti *kalan*: it belongs to the Nanakshahi Udasi sect and was founded about 1790 by Nanak Ram, an officer in the Nizam's service, who

bequeathed his great wealth for the purpose. The institution has property in many places, the total income being about Rs. 10,000, devoted to *sadhus* of the sect and pilgrims; there are branches at Allahabad, Hardwar, Gaya, Nasik, Ujjain, Patiala and Brindaban. Near the Durga Kund is the Melaram *akhara*, founded by a *jogi* of that name about fifty years ago: the sect permits marriage and has a large connection, with branches at Allahabad, Amritsar, Jubbulpur and Patna. A third *akhara* is the Kinaram, established some 300 years ago by a Rajput: its members are Aughars and eat food touched by Hindus and Musalmans alike. West of Durga Kund are the large *kachcha* bazars of Nawabganj and Khujua: the latter is an important grain market, and is also noteworthy for the manufacture of the painted Benares toys. North of Durga Kund, at some distance along the road, a cross road leads to the Assi road and the river, and at the junction are the palace of the Maharaja of Vizianagram, the Bhelupura police station and the dispensary. The westerly continuation of the cross road leads to the waterworks and the Jain temple which marks the birth-place of Parasnath, one of the *tirthankaras*; thence it bends to the north-west in the direction of Sigra, passing the Central Hindu College and its auxiliary buildings. Near by is the poorhouse founded by the Raja of Bhinga, who lives just outside the municipal limits to the South of the Durga Kund. The boundary of the ward in the north-western corner is formed by the Laksa road, which runs eastwards from the Godaulia *chauk* to Marwadih. The main Bhelupura road continues northwards from the police station and opposite the Reori Tal passes the missionary college named after Raja Jai Narayan.

Dasaswamedh ward.

The Dasaswamedh ward and police circle lie to the north of Bhelupura, extending from the river on the east to the municipal boundary on the west, while to the north are Chetganj and the Chauk. The eastern portion is *pakka* and the part south of the Dasaswamedh-ghat is generically known as Bengalitola, as the majority of the inhabitants are Bengalis by race. The western half, on the other hand, is comparatively open, and is full of good houses and gardens. Altogether Bengalis comprise about half the population, while the rest is made up of Musalman

Julahas and Hindus of various castes. The principal road of the ward is that leading from Dasaswamedh-ghat to the Godaulia square, there connecting with the Assi and Chauk roads. Thence it continues in the same direction till it is joined by the Bhelupura road: at this point it bifurcates, one road running west to Laksa and Marwadih and eventually joining the grand trunk road, while the other leads north-west to Chetganj and civil lines. Bengalitola lies between the Assi road and the river, and is wholly *pakka*. It is full of *satras*, but contains no building of special importance, save those on the river front already mentioned and the Jagambari Uri *math* with its ancient shrine.* In the south-east corner is the large Manasarowar tank, surrounded by temples, which was built, it is said, by Raja Man Singh and is a place of great sanctity; but there are numberless other shrines, more perhaps than in any other quarter of Benares. The junction of the Assi and Dasaswamedh roads is a poor and squalid place, but is being rapidly improved by the erection of good houses by wealthy Bengalis. North of the latter road, between the Chauk road and the ghats, is the quarter known as Tehri Nim, which is wholly *pakka* and contains a number of good stone buildings and temples. It is a somewhat secluded and quiet spot, redolent with the odour of sanctity, and in it is a very fine temple called the *baithak* of Lahna Singh, as well as an ancient Goshain monastery, and the large *satra* maintained by the Maharaja of Kashmir. West of the Chauk road, in the Hauz Katora *muhalla*, are the bazar and the Dasaswamedh police station, generally known as Kodai-ki-chauki. There is another large bazar close to Dasaswamedh-ghat, where fish and vegetables are chiefly sold, and to this almost the whole Bengali population resorts every morning. Further west, between the Chauk and Laksa roads, is the Pan Dariba, the chief *pan* bazar of the city, and the tank called Lachhmi Kund, close to the temple of Lachhmi Narayan. To the south, between the Assi and Bhelupura roads, lies Madanpura, a large quarter with narrow paved streets; the inhabitants are mainly weavers, and are known as the Benares Julahas in contradistinction to the Mauwalas of Jaitpura. At the Godaulia square, where the road

* *Vide supra*, p. 121.

from Bhelupura joins that from Dasaswamedh-ghat, stands the Godaulia church, to which reference has been made in chapter III. From this point the Laksa road runs westwards, passing Misirpokhra, once a swamp but now almost filled up, and further on lies Kamachha, where are the headquarters of the Theosophical Society, a short way to the north of the Central Hindu College. Beyond this the road is lined with good dwelling-houses and gardens, which continue beyond municipal limits. Parallel to the Laksa road on the north runs a new road from Dal-ki-Mandi and the Chauk, traversing the north-west portion of the ward. It passes the large Aurangabad Sarai, a fine enclosure with a handsome gateway, and thence continues past the Victoria Hospital and the Sigra mission station, part of which lies outside municipal limits. North of this again is a stretch of comparatively open ground, containing a number of groves and gardens, notably in Lalapur, in the extreme north-western corner, where is a fine masonry tank.

Chauk ward.

The next ward is the Chauk, which is practically the centre of Benares, both from the religious and the commercial aspect. It is bounded on the south by Dasaswamedh, on the south-east by the river, on the north-east by Kotwali, on the north by Jaitpura and on the west by Chetganj. The ward is of small area, but is entirely *pakka* and purely Hindu and is divided into two portions by the Chauk road. This is the chief business quarter, and here are to be found the great establishments for the textile fabrics and brass work, for which Benares is so famous, and in fact all the large shops and many banking establishments. The road is at first poor, as far as the summit of the ascent to the Carmichael Library, but from that point it improves, and up to the Chauk proper, where stands the very handsome police station and the Nichi Bagh clock-tower, it is flanked on either side by good buildings, including the city post-office and the Bank of Bengal: from the Nichi Bagh onwards, however, it again deteriorates and becomes somewhat mean in appearance. It is joined at the Chauk by the Dal-ki-Mandi, a road running westwards to the Chetganj road and skirting the Naya Chauk, a municipal market for the sale of cloth and general merchandise. Close by is the old Harha Sarai, still largely used by travellers.

From the Dal-ki-Mandi the Kashipura street runs northwards parallel to the Chauk to join that from Chetganj to Rajghat, and this is the principal bazar for German silver and iron work. To the extreme north is the Gola Dinanath, the great market for spices, tobacco and the like. Practically all the area to the north-west of the Chauk road is taken up by bazars and is entirely commercial. To the south-east there are some important bazars, but the interest is mainly religious. The Kachori Gali road leading south from the Chauk to Dasaswamedh contains numbers of Halwais' shops, while the beginning of this road and the Kunj Gali, going eastwards from the Chauk to Ramghat, possess numerous establishments of kincob makers and constitutes a most important business quarter of Benares. North of the latter a second road runs eastwards, and this is known as the Thatheri Bazar, being the special seat of the brass industry. The southern part of Kachori Gail, however, is almost wholly taken up by temples, and the shops are merely those for the sale of idols, sacred threads and other appurtenances of worship. The chief is the so-called golden temple, the central shrine of Bisheshwar, the patron deity of Benares, which is also approached by a flight of steps leading down from the Chauk near the Carmichael Library. From it a narrow lane, called the Sakhi Binayak, goes to Dasaswamedh, and this course is taken by pilgrims every morning. The present temple was built by Ahilya Bai of Indore, and stands in the midst of a quadrangle the whole of which is roofed. The building is crowned by a large spire and the portico by a dome, the former covered with plates of copper overlaid with gold leaf, a decoration which gives the structure a very distinctive appearance: it was done at the expense of Maharaja Ranjit Singh of Lahore. The original temple, it would seem, was built on the high ground by the Carmichael Library, and is believed to have been destroyed by Shahab-ud-din Ghori in 1194. A second temple was erected soon after between the library and the present structure: and this was demolished by Aurangzeb, who built a mosque out of the material, the walls displaying a large amount of old Hindu carving. The presence of this mosque has ever been a cause of offence to the Hindus, and the place was the scene of the serious riots which occurred in the beginning of the nineteenth century, as recorded in chapter V.

Between the mosque and the modern temple is the far-famed Gyan Bapi or "Well of Knowledge," surrounded by a handsome low-roofed colonnade, built in 1828 by Baija Bai of Gwalior, the designer of Sindhia-ghat. To the north-west, beyond Aurangzeb's mosque, is the temple of Ad-Bisheshwar, reputed to be the most ancient of all the Benares shrines; and though this is undoubtedly not the case, it is clear that the site is extremely ancient, the position of the original temple pulled down by Shahab-ud-din being close by and marked by a small mosque constructed out of very early Hindu material. A short distance to the east of this is the Kashi Karwat, a sacred well with a passage leading down to the water. The whole neighbourhood is a veritable maze of temples, and no attempt can be made to enumerate, much less to describe them. The most important are those of Annapurna, the patron goddess of the hungry, built by one of the Peshwas of Poona; and that of Sakhi Binayak, which all pilgrims have to visit, since omission to do so results in the omission of their names from among those who have performed the pilgrimage to holy Kashi. In the ward are numerous monasteries, the chief *akhara* being that called the Bari Sanghat, in the As-Bhairon *muhalla* in the north-east. It was founded in honour of Tegh Bahadur, the third Sikh *guru* from Nanak Shah, and is said to have been built by a Maharaja of Patiala: its occupants are Sikhs, who reside here in considerable numbers.

Kotwali ward.

To the north and east of the Chauk lies the Kotwali ward, so called from the fact that it contains the central police station: it was formerly named Kal Bhairon, on account of the temple of Bhairon Nath. It is bounded on the south-east by the Ganges, on the north-east by Adampura, on the north by Jaitpura and in the north-west corner by Chetganj. Through the centre runs the main road from Chetganj to Rajghat, forming the boundary with the Chauk as far as the Maidagin public gardens and tank, where it is joined by the Chauk road. The portion south of this road is wholly *pakka* and is traversed by two important *galis*, the first being the Chaukhambha, which runs eastwards from the Thatheri Bazar, almost parallel to the river front, and is a wealthy residential quarter containing the town houses

of several leading bankers. The other joins the Chaukhambha near the eastern boundary, and leads from the burning-ghat. The Chaukhambha takes its name from a building towards the north-eastern extremity of the street, supported on four low massive pillars of comparatively recent construction. Hard by, approached by a narrow alley leading out of the street, is an ancient mosque standing in a small enclosure: the building with its 24 square pillars is of peculiar design and is probably adapted from some older Hindu edifice. Between the Chaukhambha and the river is the Gopal Mandir, a modern temple of Krishna. The most important section of this southern portion, however, is the Kal Bhairon *muhalla*, containing the temple of Bhairon Nath, the deified magistrate of Benares, who exercises authority throughout the sacred precincts of the city. His lofty temple was erected by Baji Rao, the Peshwa of Poona, and replaced a smaller and less pretentious building. A short distance to the east is the Naugrah temple, dedicated to the Sun, Moon and seven stars, and beyond this is the temple of Dandpan, the rod with which Bhairon Nath chastises offenders. Here, too, is the Kal Kupor "Well of Fate", to which pilgrims resort at midday, when failure to see one's shadow in the water signifies inevitable death within six months. A number of important buildings are situated on the main road from Chetganj. It first passes Kabirchaura, named after Kabir, the famous weaver and religious reformer of Benares, and then, beyond the municipal office, comes the Prince of Wales Hospital and the Ishwari Memorial Hospital for females, standing in spacious grounds on the north side of the road, opposite Gola Dinanath; and then Madho Das' garden, a quadrangle surrounded by high walls, now the headquarters of the Radhaswamis, but more famous as the residence of Warren Hastings during the rebellion of Chet Singh, and afterwards occupied by Wazir Ali, to whom it was assigned after his expulsion from Lucknow. East of this is the large square, with the gardens containing the modern buildings of the town hall, built in 1876 by the Maharaja of Vizianagram, the kotwali police station and the telegraph office on the south, and the Maidagin gardens, the Nagri Pracharini Sabha and the house of Raja Siva Prasad on the north. Thence the road leads eastwards to Bisheshwarganj, the great market for

grain, sugar and vegetables, and mainly the property of the municipality; and beyond this it drops to the Machodri tank, which marks the boundary of Adampura. The portion north of the main road is mostly *pakka*, but has an outer fringe of *kachcha* buildings. It is mainly commercial, and is traversed by several branch roads leading north: one of these goes from Madho Das' garden to Ausanganj and the Jaitpura police station, and is the chief iron market, with numerous shops of Lohars; another is the narrow Hanuman-phatak road, a much-frequented thoroughfare connecting Bisheshwarganj with the city goods station on the metre-gauge railway. To the north of Bisheshwarganj is the ruinous old tank known as the Har Tirath, and close by is the celebrated, but now somewhat dilapidated, temple of Briddhkal, one of the oldest Hindu edifices in Benares. There were originally twelve separate courts or quadrangles, but seven alone are now in existence, and the place possesses merely a remnant of its former magnificence. In the street leading to this place from Bisheshwarganj is the small Ratneswar temple, and a few paces off stands the Alamgiri Masjid, built in 1659 presumably by Aurangzeb. Tradition relates that it was constructed from the material of the ancient temple of Kirtti Bisheshwar, levelled to the ground by the great iconoclast. It is still a spot held sacred by the Hindus, who perform worship at a fountain in the centre of the mosque courtyard.

Adampura.

The Adampura ward occupies the north-eastern portion of the city, extending from the railway on the north to the Kotwali on the south-west, the Ganges on the south-east and to Jaitpura on the west. Through the southern portion runs the road from Chetganj to Rajghat, rising rapidly from the Machodri tank towards the fort and carried on a causeway which crosses the lower roads from the north to the south by bridges. Between this road and the river the houses are *pakka* and are inhabited by fairly well-to-do Hindus. The central portion of the ward is mainly *kachcha*, and the population consists principally of poor Musalmans. The northern part is low open ground full of large tanks, the chief of which are the Laddu, Suria and Gwalgadda Tals. Through this portion runs the grand trunk road, while the chief cross route is one leading from Tilia Nala-ghat to the now

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destroyed bridge called Pul Kohna over the Barna, and thence to Sarnath and Ghazipur. The whole quarter wears an aspect of decay, and its markets, the Qazi Mandavi and other small bazars, are of little importance. The decline may be attributed in a large measure to the disappearance of the river traffic, of which this part of Benares was the principal centre, owing to the fact that access to the shore is here comparatively easy. In ancient days it would seem that the quarter was densely populated, at all events if any such conclusion may be drawn from the number of old buildings. Near the Machodri tank, which was formerly a marsh, but was drained by Mr. J. Prinsep and is now a municipal garden, stands the temple of Kameswar, a remarkable agglomeration of shrines; the building is of considerable antiquity and was once an important place of pilgrimage, but has been to a large extent deserted since the disappearance of the pond. Further east, close to the point where the road crosses the small Tilia Nala, are the ruins of a mosque built on the left bank of the channel and now deserted: it is a domed structure supported on three rows of pillars, evidently of early Hindu design, though probably not Buddhist as has been supposed. In the adjacent Gulzar *muhalla* is a square enclosure known as Makhdum Sahib, and used as a Musalman cemetery: round the northern and western sides run pillared cloisters with carved stone shafts, also of great antiquity. Another old mosque, built from Hindu materials, is to be seen in Badaon, a short distance to the north and close to the grand trunk road. Other remains exist on the Rajghat plateau, beyond the railway. A short distance to the right of the main road, still on the west side of the railway, is a mosque, used at any rate till the Mutiny, which obviously dates from pre-Musalman times. It consists of a cloister 150 feet in length and 25 feet in breadth, with 72 columns, many of which are profusely carved and have therefore been imagined to be of Buddhist workmanship. The place was transformed into a mosque by closing in the back wall; but it is impossible to guess even the form of the original structure, though it has been suggested that the cloister merely represents one side of a former quadrangle. Beyond the railway, a short distance north from the old gateway of the fort, is a burial-ground called the Palang Shahid. On the summit of a mound is a building

utilised as a tomb and resting on four pillars, with a sculptured ceiling : this too has been identified, though perhaps without sufficient reason, as a Buddhist *chaitya.* Within the Rajghat fort, which, though dismantled, is still cantonment property, is the tomb of Lal Khan, built in 1182 Hijri; it occupies the centre of a large quadrangle with a tower at each corner, and is a massive domed structure ornamented with coloured tiling. The area beyond the railway as far as the Barna was once inhabited, as is clear from the traces of old buildings, but is now chiefly occupied with fruit gardens. The most important place in the whole Adampura ward is the Lat Bhairon, which stands on the Pul Kohna road, between its junction with the grand trunk road and the railway embankment. This is a stone pillar on a platform on the north bank of a large square tank to the east of the road. There was once a temple here, but it is said to have been destroyed by Aurangzeb, and the site was utilised for a Muhammadan mosque, in the courtyard of which stood the pillar, about forty feet in height. During the riots of 1809 the pillar was thrown down and destroyed, while in revenge the Hindus demolished the mosque. Only a small portion of the shaft now remains, and as this is covered with copper it is impossible to discover whether it is really an Asoka column, as has generally been supposed. It appears that the ground has been raised some six feet above the surrounding level to form the terrace, so that probably a considerable length of the pillar still remains. To the north of the terrace is a Musalman cemetery with a *rauza* in the centre, resting on sixteen carved pillars of early Hindu workmanship.

Turning westwards from Adampura we come to the sixth ward, Jaitpura, which extends as far as Chetganj on the west and from the railway on the north to Kotwali on the south. The northern portion is open, full of depressions, tanks and old mounds or *tilas,* with a certain amount of cultivation. The whole of the western half is more or less open, and is suburban though no longer a fashionable quarter, full of walled gardens and good houses. The central portion of the eastern half is *kachcha* and inhabited by Musalmans and low-caste Hindus, many of the former being kincob-weavers; while in the south is the densely-populated business quarter of Ausanganj adjoining the Kotwali Jaitpura.

ward. Along the northern boundary, parallel to the railway, runs the grand trunk road, with a loop communicating with the Alaipura or city station, whence branches lead south past Hanuman phatak to Bisheshwarganj and to the Jaitpura police station and Ausanganj. The main road, after being rejoined by the loop which was constructed by the railway authorities, continues westwards to the distillery. At the latter point three branch roads take off, one leading south-east to Rajghat, through the large grain market of Rasulpura; a second goes south-south-east to Ishwargangi, Nati Imli and the Maldhaia tank to join the road from Chetganj to Rajghat; and the third south to Chitrakot and Chetganj. A cross road traverses the centre of the ward from Queen's College to Chitrakot, Nati Imli and Qazi Mandavi in Adampura; and to the south of this is the road from Nati Imli to Ausanganj. The ward contains many objects of interest. Ausanganj is the palace built by Babu Ausan Singh, and is an immense place with a large bazar attached. In its neighbourhood is the temple of Jageswar, the special deity of the rich, and close by is the ancient well, known as the Nag Kuan, where a large gathering takes place during the month of Sawan. To the north, in the Jaitpura *muhalla*, is the temple of Bageswari, and several other less noted shrines. To the west is Nati Imli, where the great procession for the Ramlila starts to terminate at Chitrakot. The latter is in Jagatganj, a market built by Babu Jagat Singh from materials taken from Sarnath. The road continues westwards to the fine buildings of the Queen's College, standing in spacious grounds. The Ishwargangi tank on the road from Nati Imli to the distillery is the scene of the Kajri fair in Bhadon: but the attendance is no longer large, and the gathering is avoided by respectable persons. At Ishwargangi, too, is an old well called the Kashi Khoh, which is supposed to be the mouth of a subterranean passage leading to Allahabad or, with equal probability, to the nether regions. Near Ausanganj is the celebrated temple of Bara Ganesh, which attracts crowds of pilgrims; and to the east of this quarter is Daranagar, named after the ill-fated prince, Dara Shikoh, who for several years resided in Benares and is said to have made a close study of the Hindu scriptures. The road from Daranagar to Hanuman-

phatak leads past the Arhai Kangura mosque, one of the finest in the city. It is a handsome building with a magnificent dome; but the lower portion is constructed largely of Hindu materials, and in the roof of the second storey is an inscribed slab, dated in 1190 and recording the erection of certain temples and other buildings. The origin of the mosque is unknown, but it probably belongs to an early period of the Musalman occupation. Further north, in the Alaipura *muhalla*, is the Bakaria Kund, where are some very ancient remains, said by some to be of undoubted Buddhist origin.* On the north of the tank is a high mound covered with cut stone and broken remains. On the west is a massive breastwork of large stones, supporting three successive terraces, and on the lowest is an ancient edifice of one storey, with massive stone pillars: it is now occupied by Musalmans. Foundations of other buildings can be traced on the higher terraces, but it is impossible even to guess their nature. On the east of the tank is a mound, made of large bricks of the ancient patterns, with several sculptured remains collected on the top. The southern bank has a ruined ghat of stone, apparently constructed from the material of numerous buildings. To the south-west is a huge breastwork of stone, and on this stands the *dargah* of Fakhr-ud-din Alawi; and to the east of this is a small mosque, built of ancient Hindu material, with three rows of five pillars each: it bears an inscription of the days of Firoz Shah, stating that Zia Ahmad built the mosque, the steps of the tank and the wall of the *dargah* in 1375. Close by is an irregular enclosure with some small Musalman buildings of similar design; 150 feet to the east of this is another mosque, and 75 feet further on in the same direction is a stone terrace, bearing a little building with profusely decorated pillars, cornice and ceiling. To the south is a large stone terrace now used as a Musalman cemetery, but probably the site of some imposing old structure. The most remarkable of these ruins, however, is a domed mausoleum, 550 feet to the east of the sculptured building mentioned above, resting on 42 pillars, with projecting porticos on the north, east and south: a considerable portion is evidently of Musalman workmanship, but the pillars are ancient and probably occupy

* J. A. S. B., XXXIV, pp. 1-13, XLII, p. 163.

their original positions. About 600 yards east of the Bakaria Kund is another tomb known as the Battis Khambha, from the fact that the dome was originally upheld by 32 square pillars standing in pairs all round: at each corner were four pillars, but two have been removed from every angle, so that at present there are but 24 in all. This, too, has been considered a Buddhist structure, and at all events dates from a very early Hindu period.

Chetganj. The last of the city wards is Chetganj, which embraces the north-west portion of the area and extends westwards from Chauk, Kotwali and Jaitpura to the municipal boundary. To the south is Dasaswamedh, and to the north Jaitpura, Sikraul and the cantonment. The western boundary is formed by the road from the cantonment railway station to Sigra, and that on the south by the road to Aurangabad and Sigra. The main street runs from the stone bridge over the Barna in Sikraul past Queen's College and thence to Chetganj, a market built by Raja Chet Singh where the police station is situated, and thence to Dasaswamedh past the Victoria Park. The latter is a large open space formerly a swamp with a number of tanks, including the Binia and Hara Tals, which was drained and converted into a public garden in 1903. Next to Chetganj *thana*, on the same side of the road, is the enclosure where the victims of the Shivala massacre were buried, though afterwards their remains were carried to the cemetery. A short distance south of Chetganj on the same road is the old distillery, now used as municipal workshops and cattle-shed. From Chetganj the important Chetganj-Rajghat road leads eastwards, past Hauz Katora, the site of the Zanana Mission, the Maldhaia tank, the municipal offices, Kabirchaura and the Prince of Wales Hospital: thence it continues through Kotwali to Rajghat, as shown in the accounts of the other wards. Westwards from Chetganj a road, known as the Englishia lines, goes to the cantonment station and the Pensioners' lines. The portion east of the Dasaswamedh road is for the most part thickly populated, and is a mixture of *pakka* and *kachcha* buildings. That to the west is generally open, with a fair amount of cultivation and numbers of gardens and suburban residences. The inhabited *bastis* are occupied principally by Musalman weavers. The only important place of pilgrimage in

this quarter is Pisach Mochan, a large tank lying to the south-west of Chetganj, beyond the Khajua Tal. It derives its name from a demon named Pisach, from whom the city was delivered by Bhairon Nath, and all pilgrims are supposed to visit the place before proceeding to the more holy shrines. On its banks are numerous temples, and several fairs take place here on stated occasions. There are stairways leading down to the water on all sides, built at different times by different persons. The western wall was erected by Mirza Khurram Shah, a prince of the Dehli house, who resided in the now ruined Badshah Bagh to the west of the tank. South of the Badshah Bagh is the Musalman *karbala*, surrounded by burial-grounds, including that of the ex-royal family, now maintained from trust funds.

The civil station of Benares, commonly known as Sikraul, from one of its component villages, lies mainly to the north of the Barna. There is, however, a considerable and important portion to the south of the river, lying between Jaitpura on the east, Chetganj on the south and the cantonment on the west. South of the railway line are no buildings of importance, the area being taken up principally by residential houses and the *basti* of Lachhipur. The cantonment station itself is now within the limits of Sikraul, but the land was formerly cantonment property. A short distance beyond the station the Englishia lines road joins the grand trunk road, which comes from the east, after leaving the distillery. The Chetganj road from the city continues towards the north-west, and crosses the grand trunk road at right angles, the junction being at the Nadesar tank, beyond which is the Raja Bazar. Behind the latter stands the mint, a large range of buildings now the property of the Maharaja of Benares. The mint at Benares was first established in 1730 and remained under the control of the Raja till 1781, when it was made over to the Resident by Warren Hastings. Up to that time it had been in the private house of the *darogha*. The present building was begun about 1820, but Mr. Prinsep, who arrived just after the foundations were laid, revised the original plans. The institution was abolished in 1830; but the place is kept in repair, and is frequently used as a guest-house and for other purposes: the part it played in Mutiny history has been

recorded in chapter V. In front of the Raja Bazar are the grounds of Nadesar house, so called from a temple of Nadeswari Debi within the grounds. This building was the one in which Mr. Davis so gallantly defended himself during Wazir Ali's outbreak, and is now the town residence of the Maharaja. Beyond Nadesar a branch road leads north to the civil courts and another south to the railway station, while the main road continues to the stone bridge over the Barna erected during the days of Jonathan Duncan. At the southern end of the Barna Bazar near the bridge the road is joined by two others, one leading from the cantonment post-office and Sadr Bazar on the south, while the other, known as the Mall, runs south-west to St. Mary's Church, Clark's Hotel, the Hotel de Paris and the collector's house, all of which, excepting the former hotel, are within cantonment limits. This same road continues through cantonments past the Indian infantry lines to join the grand trunk road. The northern portion of Sikraul is mainly open, the chief inhabited sites being the large block of dwellings on the Jaunpur road, on either side of the police station, and the *bastis* of Hukulganj, Khajuri and Chah Pisnaharia. The river bank is cut up by numerous ravines, but there is a considerable area of lowlying ground liable to be flooded during the rains. There are two main approaches to this part of Sikraul from the city, one being the iron bridge at Chauka-ghat, built in 1856, whence a road leads to Queen's College after crossing the grand trunk road; and the other the stone bridge already mentioned. There is also a ferry at Imli-ghat in the western portion, giving access to the cantonment close to the collector's house. After crossing the iron bridge the road bifurcates at Hukulganj, a bazar named after Captain Ogle, the first commandant of the old cantonments that were located on this side of the river. One branch goes due north to Azamgarh and the other north-west to Jaunpur. In the angle between them is the Kali Shankar asylum, to which reference has been made in chapter IV, and just beyond this, on either side of the Jaunpur road, are the old and new cemeteries, the former containing a number of historical monuments, notably those of Mr. Cherry, the Resident who was murdered by Wazir Ali in 1799, and of Colonel Wilford, the famous Sanskrit scholar who

died at Benares in 1822. A short distance to the north is the district jail, occupying the site of the old prison built in the earliest days of British rule. Beyond the jail the Azamgarh road passes through ths village of Khajuri, and then crosses the Panchkosi road at the junction of the metalled road from Ghazipur, where is the large and thriving bazar of Pisnaharia; thence it continues northwards to Pandepur beyond the municipal boundary. Along the Panchkosi road to the west is a large quadrangular enclosure containing the lunatic asylum, built on the site of the old cavalry barracks; and opposite this on the south are the police lines and hospital, facing the former parade-ground. A branch road connects these with the Jaunpur road, which maintains a north-westerly direction to the furthest extremity of the civil station, passing by the long and straggling bazar in the middle of which is the Sikraul police station. Opposite the latter stands a fine house belonging to the Tagore family of Calcutta. Behind the bazar is the Sadanand Sahu tank, and at this point a road takes off northwards, leading to Sindhora, while close to the junction stands the commissioner's court-house. The principal buildings in the civil station lie to the south of the Jaunpur road and are approached by that leading from the stone bridge, which joins the former near the police station. On the east side of this road stands the Bank of Bengal, and on the west are the club, the district courts and offices, and numerous bungalows, of which the principal are the circuit-house and the residences of the commissioner and the district judge. In the extreme west are the large blocks of the central prison, standing within a quadrangular area enclosed by a lofty wall.

Cantonments.

The Benares cantonment lies to the south of the Barna, extending westwards from Nadesar, the Mint and the grand trunk road, which also forms the boundary on the south. The Indian infantry lines are situated in the south-western corner, between the main and loop lines of railway. North of the railway are the old artillery lines, no longer used, the Sadr Bazar, and then the bungalows of the officers. The British infantry are close to the railway station, between it and the Sadr Bazar. In the north-east are the church and post-office. The management of

the cantonment is entrusted to the usual committee, which disposes of an average income of Rs. 12,500 from the cantonment fund.

Municipality. The history and constitution of the municipal board, by which the local administration of the city is conducted, has been given in chapter IV, while the annual receipts and expenditure under the main heads for each year since 1891 are shown in tabular form in the appendix.* More than half the income is derived from an octroi-tax on imports, while the rest is obtained principally from assessed taxes, chiefly the water-rate and house-tax. There is also a considerable income from rents, while pounds, licenses on hackney carriages and boats, and the sale of manure bring in appreciable sums. The principal items of expenditure are the water supply, conservancy and drainage establishment and the collection of taxes, public works and lighting, though the largest amount under any single head is that connected with the repayment of loans contracted at different times for specific objects.

Water-works. The chief of these objects were the provision of an adequate water supply and an efficient drainage scheme. Formerly water was only to be obtained from wells and from the Ganges: the former source was inadequate, while the latter was unsuitable on account of the pollution of the river, which had become accentuated with the diminished volume that resulted from the extended construction of canals in the western parts of the provinces. So acute had the question become that in 1886 a powerful society was formed, under the name of the Kashi Ganga Prasadini Sabha, with the object of preventing pollution of the sacred stream between the Assi-ghat and the confluence with the Barna. A large sum of money was collected, and the assistance of Government was invoked. The result was the deputation of Mr. A. J. Hughes, an experienced engineer, to enquire into the drainage of the city, and his report embraced a project for waterworks and a complete drainage system. The former naturally took the prior place, as without water it would be impossible to flush the sewers. The scheme, which involved an estimated expenditure of 24 lakhs, was approved by the municipal board at the end of 1889, and the foundation-stone of the works was laid by His Royal Highness

* Appendix, table XVI.

the Duke of Clarence and Avondale on the 15th of January 1890. The undertaking was completed in November 1892, and from that date the inhabitants of Benares have been provided with a supply of pure and filtered potable water. The water is primarily intended for domestic use, but it is also employed for flushing sewers and house drains, as well as for watering the roads and extinguishing fires. The works comprise a pumping station at Bhadaini, opposite Ramnagar, where water is raised from the Ganges through inlet wells and pumped up through a 24-inch rising main to the three settling tanks at the Bhelupura distributing station; the seven filter beds and two underground clear water reservoirs at Bhelupura, which are filled from the settling tanks, the water being thence pumped into the mains by two sets of double plunger pumps actuated by two beam engines; and the two separate systems of mains, by which the filtered water is conveyed to the consumers either from private taps or public standposts. The raised reservoir was a later addition : it was found in 1894, during the hot weather, that the consumption had rapidly increased and that, consequently, the engines had to be worked to their full capacity; moreover, the supply being intermittent, it was thought necessary to adopt some means to avoid contamination by the entry of air during the hours of rest. The construction of the reservoir, which holds 250,000 gallons and cost Rs. 70,024, was begun in June 1896 and completed in November 1898. The machinery was designed to supply four million gallons daily, and this can be achieved with ease, the clear water reservoirs having a capacity of 3,759,262 gallons and the settling tanks double that amount; but it is now proposed to make a large addition to the available supply. There are over 6,000 house connections and about 400 standposts and wall fountains, in almost all parts of the municipal area. The cost of maintenance is about Rs. 70,000 annually, the consumption of water being some 18 gallons per head of population and the cost less than one anna per 1,000 gallons, though considerably more if the repayment of the sinking fund be included. The cost is one of the lowest in these provinces, and the quality of the water is exceptionally good. The initial outlay was met principally from the sum of Rs. 19,58,226 taken on loan from Government, to be repaid by sixty annual

instalments of Rs. 84,844, while the balance was met from subscriptions and a special grant. The cost of the waterworks, including the reservoir, amounted to close on thirty lakhs by the end of 1907-08.

Drainage.

The history of drainage works and conservancy goes back to 1790, when the practice, already in existence, of levying a town cess for cleansing drains and watercourses received the sanction of law. A conservancy staff was organised and paid, curiously enough, from the proceeds of the commission levied on the institution of civil suits. In 1792 we learn that a drain was made into the Barna, though this must have been a somewhat doubtful expedient, while official attention was then first paid to the selection of sites for slaughter-houses and liquor distilleries. No further action seems to have been taken till Mr. J. T. Prinsep, when collector of Benares about 1823, originated an unscientific system of rectangular drains of brick and rough stone work, from one to six feet wide and from one to nine feet deep, running at varying levels down the centre of the paved lanes. These were connected by rectangular drains of rude construction with the courtyards of houses and with the brick or stone shafts extending from the ground floors to the upper storeys of the houses. The surprising thing is that such a system did not lead to terrible epidemics: it certainly caused the pollution of the city and the river, and reformation was called for at an early date. It was not, however, till 1891 that preliminary steps were taken towards the introduction of a proper system of stoneware pipe sewers, fitted with flushing tanks, manholes, ventilating shafts and other requisite appliances. The original estimate for the work was Rs. 19,40,000; but on financial grounds this had to be cut down in 1899 to thirteen lakhs, ten being borrowed from Government, Rs. 1,22,951 being contributed by the Kashi Ganga Prasadini Sabha and the balance from municipal revenues. The work has so far been but partially completed, the achievements up to date being the construction of the main sewer and its outfall below the Dufferin bridge, 14 branch sewers and a number of latrines and pail-depôts. The discharge is effected by gravitation, although in times of flood the river level is much above the outlet. The task of carrying branch sewers into the heart of the city

is necessarily slow and requires the greatest caution, so that the avoidance of injury to person and property has been a matter for congratulation. The municipal board has also undertaken the construction of surface drains as an auxiliary to the sewerage system, and particularly in those parts which lie beyond the sewered area. These drains have greatly improved both the sanitation and appearance of the place, and are much appreciated by the inhabitants. Other drainage works have been carried out from time to time in order to effect particular objects. In 1853 the local agents reclaimed the Misarpokhra marsh and the Godaulia *nala* by the construction of an egg-shaped sewer, this being the first attempt at drainage on scientific lines; and in 1878 the project was first mooted of draining the Binia marsh, now occupied by the Victoria Park.

Education.

The chief educational institutions of Benares have been mentioned already in chapter IV. In addition to the Queen's and Sanskrit Colleges, Jai Narayan's College and the Central Hindu College there is a very large number of schools in the city, for which reference may be made to the list given in the appendix.

BENARES *Tahsil.*

The headquarters or Huzur tahsil, as it is commonly called, comprises the western half of the district, or rather all the lands lying to the west of the Ganges with the exception of pargana Kaswar Raja, which forms the Gangapur tahsil in the Family Domains of the Maharaja of Benares. It is bounded on the south-east and east by the Ganges, which separates it from the Mirzapur district and the Ralhupur, Mawai, Mahwari and Barah parganas of the Chandauli tahsil; on the north-east by Ghazipur; on the north and west by the Jaunpur district; on the south-west by Kaswar Raja, and on the south by Mirzapur. The total area is 296,997 acres or 464 square miles, taking the average returns for the five years ending in 1906. Changes occur from time to time by reason of the fluctuations in the channel of the Ganges: but the net variation is insignificant, loss in one place being usually compensated by gain elsewhere.

The tahsil contains the nine parganas of Dehat Amanat, Kaswar Sarkar, Pandrah, Katehir, Sultanipur, Kol Aslah,

Athganwan, Sheopur and Jalhupur, each of which forms the subject of a separate article. The country lies considerably higher than Chandauli, and there is a much smaller area of the low rice land which characterises the latter subdivision. For the most part it is an upland plain with a good and fertile loam soil, highly cultivated, well wooded, densely populated and in a generally flourishing condition. The main drainage system is that of the Ganges, into which the subsidiary lines of the Barna and Gumti flow from west to east. There is also the Nand, a small and sluggish stream which drains a clay belt in Kol Aslah and Katehir, passing into the Gumti a few miles above its confluence with the Ganges, and a few other channels of little significance. The Ganges bank is alternately abrupt and shelving, as it happens to be on the convex or concave edge of the wide bends and curves in the river's course. In the former case it is crowned by a ridge of light sandy soil without artificial or natural means of irrigation, and in the latter the soil gradually passes from pure sand into light loam and then into the old alluvium of the interior.

Besides the great city of Benares, there is hardly a single place of any size or importance. Sheopur, though an Act XX town, has but 2,144 inhabitants, while the only villages with populations of over 2,000 are Baragaon, Pindra and Basni in Kol Aslah, Lohta in Dehat Amanat, Kathiraon in Pandrah, Shahanshahpur in Kaswar Sarkar, and Dhaurahra, Kaithi, Ajgara and Barthara in Katehir. Most of these, too, are merely collections of scattered hamlets and of little importance. The total population of the tahsil in 1853 was 549,420, but this dropped to 503,381 in 1865 and 491,101 in 1872. At the next census in 1881, however, the recovery was very marked, as the number of inhabitants had risen to 562,513, while ten years later it was 580,467. In 1901 the Benares tahsil had a population of 557,541, the decline being much more noticeable than in other parts of the district. Males numbered 283,441 and females 274,100. These figures include those of the city, which have been dealt with separately. Outside the municipal area there were 353,163 inhabitants, of whom 336,167 were Hindus, 16,041 Musalmans, 791 Christians, 72 Buddhists, 62 Aryas, 19 Jains and 16 Sikhs. The principal Hindu castes are Kurmis, of whom there were

55,085; Chamars, 47,821; Brahmans, 37,937; Ahirs, 33,136; Bhars, 24,678; Rajputs, 19,479, chiefly of the Raghubansi, Bisen, Bais and Gautam clans; and Koeris 13,655. Other castes with more than five thousand members apiece are Lohars, Kumhars, Gadariyas, Telis, Lunias and Gonds. Among the Musalmans Julahas preponderate, with 5,073 representatives, and next come Sheikhs, Pathans and Dhunas. The population is almost wholly agricultural, as is universally the case outside the urban area: the chief trades are in agricultural produce and in cotton cloth.

The tahsil is admirably provided with means of communication, having the advantage of the main and loop lines of the Oudh and Rohilkhand Railway, of which the former passes through a part of Kaswar Sarkar and is also within easy reach of Athganwan and Pandrah; while the latter traverses Sheopur, Athganwan and Kol Aslah. There is also the metre-gauge line from Benares to Aunrihar and Ghazipur, serving Jalhupur and Katehir on the east. Metalled roads, too, are numerous, as besides the grand trunk road in the south there are those leading from Benares to Jaunpur, Ghazipur and Azamgarh, while the many unmetalled roads can be seen by referring to the map. The only bridge over the Ganges is that at Benares, but ferries are to be found in many places: a list of these is given in the appendix, which also contains statements showing the markets, fairs, post-offices and schools.

For administrative purposes the tahsil forms a subdivision in charge of a full-powered officer on the district staff. The civil jurisdiction is in the hands of the munsif of Benares. For police purposes a small portion of the area is included in the circles of the city stations, while the rest is divided between those of Rohinia, Baragaon, Phulpur, Chaubepur and Cholapur, excepting pargana Kaswar Sarkar, which belongs to the Mirza Murad *thana*. The changes to be made in this arrangement under the new scheme have been noted in chapter IV.

CHANDAULI, *Pargana* MAJHWAR, *Tahsil* CHANDAULI.

The headquarters of the tahsil are located in a large village lying in 25° 15′ N. and 83° 16′ E., on the grand trunk road, at a distance of twenty miles east-south-east of Benares. Branch

roads lead hence to Sakaldiha on the north, to Kaili on the north-west, to Baburi and Chakia on the south-west and to Majhwar and Dharauli on the south-east. Parallel to the main road on the north runs the Gaya chord line of the East Indian Railway, with a station known as Majhwar within a very short distance of the main site. There is some export trade, but the market is not so important as formerly; much of the business was diverted by the construction of the main line of railway, though probably the possession of a station of its own will cause the place to recover. The sugar and indigo factories which existed here not long ago have disappeared, and there are no industries deserving mention. The population, which in 1881 numbered 1,906 souls, had risen at the last census to 2,388, of whom 360 were Musalmans; the prevailing Hindu castes are Brahmans, Chamars and Rajputs. The place, to which the provisions of the Village Sanitation Act, 1892, have been applied, contains, in addition to the tahsil buildings, a police station, a post-office, a dispensary, a cattle-pound, a middle school and a large lower primary school. There is also a road inspection bungalow.

Chandauli is said to derive its name from the founder, Chandra Sah, a Barhaulia Rajput of the family of Narotam Rai, and his descendants, Shujan Sah and Bhupat Sah, who built the fort which is now in ruins. About 1768 the *zamindars*, Jai Singh and Maha Singh, fell into arrears with their revenue and were expelled by Man-ullah Khan, an apostate Gaharwar of Kera in Mirzapur. The Barhaulias, however, appear to have obtained engagements for the whole Chandauli *taluqa* at the permanent settlement, the 36 villages being assessed at Rs. 5,749; but subsequently they were sold up, and the present owner is the Rani of Agori Barhar in Mirzapur. The village of Chandauli itself pays a revenue of Rs. 1,056 on a total area of 1,204 acres, of which about 800 are under cultivation. The dispossessed Barhaulias behaved badly during the Mutiny, and in concert with other rebels made an attack on the tahsil. The records had, however, been saved and sent into Benares, while the building was preserved by the intervention of a Goshain named Banwari Lal, who afterwards received a reward of Rs. 100 from Government.

CHANDAULI *Tahsil.*

This subdivision comprises all the country lying to the east of the Ganges, which separates it from the Huzur or Benares tahsil. Bounded on the north by Ghazipur and on the south by Mirzapur, it extends eastwards to the borders of Shahabad in Bengal, the dividing line being the Karamnasa river. The area varies from time to time in the Gangetic parganas but elsewhere is not subject to change, the average for the five years ending in 1906 being 272,511 acres or 425·8 square miles.

The tahsil comprises the eight parganas of Barhwal, Bara, Dhus, Mawai, Mahwari, Majhwar, Narwan and Ralhupur, each of which forms the subject of a separate article. The tract is drained by the Ganges and its small affluents, such as the Banganga in pargana Barah and the Lambuia in Narwan; and by the Karamnasa and its tributaries, the Garai and Chandraprabha. The whole country lies low and much of it is liable to flooding in wet years, notably the south of Dhus and the clay tract of Barhwal. The soil varies from almost pure sand on the Ganges bank to the heavy black *karail* of Narwan and other parts; but the greater portion consists of a light loam of fair fertility, producing good harvests of the inferior staples. In the clay area the prevailing crop is rice, and little else can be grown except in very favourable years when a late fall of rain leaves the soil sufficiently moist to be ploughed for the *rabi* sowings. The returns show that 199,015 acres were cultivated in 1840 and 208,879 acres in 1882, while the average for the last five years has been 208,971 acres or 75·9 per cent. of the whole area.

Chandauli is administered as a subdivision in the charge of a full-powered officer on the district staff. The civil court of first instance is that of the munsif of Benares, whose jurisdiction extends over the whole district. For police purposes the area is divided among the circles of Chandauli, Sakaldiha, Alinagar, Ramnagar, Said Raja and Balua, though this arrangement will be somewhat modified under the new scheme, as already noted in chapter IV. The post-offices, schools, markets and fairs of the tahsil will be found in the appendix. The only town is Ramnagar and the large villages are few, the chief being

Sakaldiha, Said Raja, Baburi, Chandauli and Ramgarh. These and a few others form the subject of separate articles.

Means of communication are on the whole good, though portions of the tahsil are inadequately supplied with roads, especially in the rains, when the existing tracks become almost impassable through floods. The Ganges is a waterway of some importance even at the present time, though it has been to a large extent displaced by the railway. The only bridge on this river is at Rajghat in Benares, but there are numerous ferries, of which a list is given in the appendix. The tahsil is traversed by the main line of the East Indian Railway, which is joined at Mughal Sarai by the chord line from Gaya and also by the main line of the Oudh and Rohilkhand system. Parallel to the latter, and continuing eastwards along the Gaya line, runs the grand trunk road, carried over the Karamnasa by a bridge at Naubatpur. The only other metalled road is that connecting Benares with Ramnagar and proceeding thence to the boundary of the Mirzapur district on the way to Chunar. The position of the various unmetalled roads may be seen by a reference to the map.

The population of the tahsil has fluctuated considerably during the past half-century. In 1853 the total was 212,323, and this dropped to 210,692 in 1865. By 1872, however, a marked recovery was observed, and the figure rose to 225,361, while in 1881 it was 240,698, and in 1891 a further increase was recorded, the total being 251,542. At the last census, in 1901, it had declined again, the number of inhabitants being 237,840, of whom 119,566 were females. Classified according to religions there were 218,528 Hindus, 19,130 Musalmans, 157 Christians, 22 Sikhs and three Aryas. The prevailing Hindu castes are Chamars, 33,842; Ahirs, 28,526; Rajputs, 22,740; Brahmans, 20,980; and Koeris, 16,890. Besides these, Lunias, Bhars, Kurmis, Lohars and Telis occur in numbers exceeding five thousand apiece. The Rajputs, who are still the chief landholders, belong mainly to the Bhrigbansi, including the Barhaulia subdivision, Raghubansi, Chandel and Bais clans, while several others occur in some strength. The Musalmans are for the most part Sheikhs, 5,163; Julahas, 4,103; Pathans and

Dhunas: but their position is no longer what it was in former days, and there are few families of any importance.

The occupations of the people are almost exclusively agricultural; and according to the census returns over 72 per cent. were directly dependent on cultivation, while many others resorted to agriculture as an additional means of support. General labour, the supply of food and drink, weaving, pottery and work in metals, together with personal and domestic services, make up the bulk of the remainder.

CHANDRAUTI, *Pargana* KATEHIR, *Tahsil* BENARES.

The village of Chandrauti is merely of interest for its historical associations. It was the seat of the famous Raghubansi chieftain, Doman Deo, who flourished more than three centuries ago and built the massive brick fort which is mentioned in the *Ain-i-Akbari*, and which still stands on the high left bank of the Ganges. The place is situated in 25° 28′ N. and 83° 8′ E., a short distance to the east of the metalled road from Benares to Ghazipur, three miles south of Kaithi and 14 miles from the district headquarters. The population at the last census numbered 470 souls, including 37 Musalmans and five Jains. The latter have two temples in the village, which is also connected with the Buddhist faith by a tradition to the effect that Buddha preached here on his way to or from Sarnath. It is certain, however, that the place was not then called Chandrauti, this name being the modern form of Chandravati, the wife or daughter of Doman Deo. There is a small Muhammadan mosque in the village, but the fort alone is of any architectural interest. An aided school is maintained here, and a ferry over the Ganges is kept up by the district board. At the permanent settlement Chandrauti was treated as a *taluqa* with the neighbouring villages of Rampur, Srikantpur, Molnapur, Dhankha, Pandepur and Bhandaha Kalan, the whole being assessed at Rs. 1,337 and settled with the Raghubansis. The latter still retain part of the land in the person of Babu Jang Bahadur Singh, one of Doman Deo's descendants; but the greater portion is now owned by the Raja of Vizianagram.

CHAUBEPUR, *Pargana* KATEHRI, *Tahsil* BENARES.

The small village of Chaubepur lies in 25° 27′ N. and 83° 6′ E., on the main road from Benares to Ghazipur, at a distance of eleven miles north-north-east from the district headquarters. Branch roads lead to the Balua ferry on the south-east and to Babatpur station on the west, a short portion of the latter being metalled so as to give access to the Kadipur station on the metre-gauge line to Ghazipur, which stands close to the main site on the north-west. The population of Chaubepur in 1901 was 709 persons, including 27 Musalmans and a large proportion of Brahmans; but this includes the inhabitants of the small village of Jujhar Patti, which in reality constitutes a separate *mauza*. The latter contains the Chaubepur police station, post-office, cattle-pound, *sarai*, the encamping-ground (and the store depôt attached to it) and the bazar. There is also a middle vernacular school and an upper primary school in the village. An insignificant fair takes place during the Ramlila festival.

Chaubepur is said to derive its name from the fact that Doman Deo, the Raghubansi Raja of Chandrauti, gave the village in 1585 or thereabouts to his *purohit* or family priest, one Jagat Chaube, in rent-free tenure. The name Jujhar Patti, or the field of conflict, is supposed to have arisen from a fight that took place there between the Raghubansis and some Kayasths. For a long time the Chaubes remained in possession, but their downfall at last arose from internal dissensions. The land was leased at an annual rent to Babu Lal Bahadur Singh, a descendant of Doman Deo, and this *mustajiri* developed into actual proprietary tenure. He too fell into debt, and the land was sold by auction, the purchaser being the Maharaja of Benares who is now the sole owner.

CHOLAPUR, *Pargana* KATEHIR, *Tahsil* BENARES.

This small village lies in 25° 28′ N. and 83° 1′ E., on the left bank of the Nand river just beyond the bridge on the metalled road from Benares to Azamgarh, ten miles north from the district headquarters. A mile further north the road is crossed by that leading from Sindhora to Bela on the road to Chandwak. The place owes its importance solely to its position, having for

this reason being selected as the site of a police station. It also possesses a branch post-office, a cattle-pound and a bazar. The road inspection bungalow is known as Dhanganj. The population in 1901 numbered only 312 persons, of whom 72 were Musalmans, the Hindu inhabitants being Raghubansi Rajputs, Banias, Bhars and Chamars. The village lands cover an area of 203 acres, and are assessed at Rs. 164. They were formerly held by Raghubansis, whose possession dated from the time of Doman Deo; but their rights have been sold, and the present proprietor is Babu Kashi Nath. The latter has done much to improve the village, building many wells and extending the cultivation.

DANDUPUR, *Pargana* PANDRAH, *Tahsil* BENARES.

An agricultural village in the south-west of the pargana situated in 25° 25′ N. and 82° 43° E., at a distance of about 21 miles west from Benares and two miles west from the road from Tamachabad to Anai and Pindra. It is now of little importance, but formerly was a considerable market. There are two bazars, of which one was built by Samain Singh about 1730 and the other, known by way of distinction as the Nai Bazar, owes its origin to Sital Prasad Singh in 1835. The decline of the place is attributed to the construction of the metalled road to Jaunpur, which caused a diversion of the local trade. The sugar industry has disappeared, but markets are still held here on three days in each week. The population in 1901 numbered 1,851 persons, of whom 288 were Musalmans: the prevailing castes are Sarwaria Brahmans, Banias and Kurmis. The village lands are 385 acres in extent, and of this some 270 acres are cultivated; the soil is a good loam, irrigated from wells, and the rent-roll amounts to Rs. 1,460. There is an upper primary school in the adjoining village of Rasulha, which is united with Dandupur, Tilwar, Majhgawan, Saripur and Mihmanpur to form a single *taluqa*, assessed at Rs. 3,719. The place was founded, it is said, by a Bhuinhar named Dandu Rai about five hundred years ago, but the property has passed out of the hands of the old *zamindars* and now belongs to the Maharaja of Benares.

DEHAT AMANAT *Pargana, Tahsil* BENARES.

This pargana, which derives its chief importance from the fact that it contains the great city of Benares and its name from the *amani* villages, or those which were held under direct management by the central authority, includes the *taluqa* of Lohta, which in former days was treated as a separate fiscal subdivision and is still considered to some extent distinct. It is bounded on the south and east by the Ganges, beyond which lie the Chunar and Bhuili parganas of Mirzapur and pargana Ralhupur of tahsil Chandauli; on the west by Kaswar Raja and Sarkar and on the north by Sheopur and Jalhupur, the dividing line being the Barna river. The area is liable to vary slightly, owing to the action of the Ganges: for the five years ending in 1906 it averaged 35,326 acres, or 55·2 square miles. There is one detached village, Karsanda, lying outside the south-eastern corner and surrounded on three sides by Kaswar and on the fourth by the Ganges, while within the confines of the pargana there is the village of Akhri which belongs to Kaswar Raja, forming part of the Family Domains.

Where it first touches the pargana the Ganges has a high bank of *kankar* sufficiently strong to resist erosion. This continues for half the southern boundary and terminates at Mundadeo, where the river begins to sweep northwards. Here the bank, being on the inside of the curve, sinks into a low sloping expanse of sand, over which the flood water pours during the rains. The same characteristics present themselves till the river is joined by the Assi *nala* on the outskirts of the city, and there the river bends once more to the east and the bank rises into the cliff on which stand the houses, temples and palaces of Benares, overlooking the long succession of *ghats*. Beyond the railway bridge the high sandy bank gradually drops as far as the confluence with the Barna and the pargana boundary. All along the river the soil is sandy and light, while irrigation is rendered difficult by the great depth of the water-level, amounting to fifty feet or more, and the loose subsoil, which makes the construction of wells costly and tedious. Similar conditions prevail along the Barna in the north; but further inland, beyond the immediate influence of the rivers, the level sinks, water is

found at a depth of thirty feet or so and the sandy soil changes into a good and fertile loam. Here and there patches of black *karail* occur, while in the depressions the soil is a stiff clay known as *dhankar*, suited only for the cultivation of rice, as its name implies, though capable of tillage in the *rabi* in the event of a late rainfall which leaves the ground moist enough for ploughing. There are no *jhils* of any size in the pargana, but this clay soil appears chiefly in the western villages.

The tract is as fully cultivated as circumstances permit, but the available area is largely curtailed by the presence of the city. In 1840 cultivation covered 20,275 acres, and this had risen in 1878 to 22,252 acres. Some further extension has taken place since that date, and for the last five years the average was 23,196 acres or 65·7 per cent. of the whole. Of the unculturable area, which covers 7,093 acres or 20 per cent., no less than 3,800 acres are occupied by sites, buildings, roads and the like, and 2,273 acres are under water, so that only 102 acres are actually barren. The so-called culturable area, 5,038 acres or 14·3 per cent., includes 910 acres of groves, 1,012 acres of new fallow and 3,116 acres of old fallow and culturable waste, much of this being of a sandy and inferior description. Development has made further progress by the extension of the practice of double-cropping, which now embraces on an average 4,612 acres or nearly 20 per cent. of the net cultivation, as compared with 420 acres in 1840 and but 931 acres in 1878. The irrigated area naturally fluctuates with the nature of the season, the average for the last five years being 34·9 per cent. of the cultivation. It is mainly derived from wells, which are rapidly on the increase, but a fair amount is watered from tanks, especially in the west. The water level ranges from 30 feet in the lowlying tracts to about 50 feet below the surface in the greater part of the pargana.

The *kharif* harvest covers on an average 14,700 and the *rabi* 12,635 acres. Of the former rice, both early and late, constitutes 21 per cent., followed by *juar* and *arhar* with 20, *bajra* and *arhar* with 18·7, maize with 8·7 and sugarcane with 6·1 per cent., the rest being chiefly pulses, small millets and vegetables. In the *rabi* the lead is taken by barley, which is sown by itself on 38·8 per cent. of the area, and is also to be found mixed with wheat

and gram. The latter, alone and in combination, makes up 32·4 per cent., peas 12 per cent. and wheat 7·4 per cent., this low proportion being due to the general lightness of the soil. In addition there is a large amount of garden cultivation for the supply of the city markets.

As is perhaps only to be expected the cultivating community is far more diversified than in any other pargana of the district, and at the same time it contains a much smaller proportion than usual of the higher castes. The lead is taken by Kurmis, who hold 21·8 per cent. of the area included in holdings, this amounting in 1906 to 25,652 acres. Next come Bhuinhars with 18·9, Brahmans with 13·5, Koeris with 6·9 and Ahirs with 5 per cent. Smaller shares are held by Chamars, Kayasths, Rajputs, Bhars, Musalmans, Goshains, Binds and several others. There is but little *sir* or *khudkasht*, these together making up 9·3 per cent. of the area; while tenants at fixed rates are in possession of 19·6, occupancy tenants of no less than 40·2 and tenants-at-will of 29·8 per cent., the remainder being rent-free. As much as 40 per cent. of the area is sublet, and the *shikmi* rental is unusually high owing to the exceptional value of land in the immediate neighbourhood of the city. The average rate for this class is Rs. 10-8-5 per acre; as compared with Rs. 7-9-2 for ordinary tenants-at-will; occupancy tenants pay Rs. 5-8-4, and those at fixed rates Rs. 4-10-4. The revenue of the pargana now stands at Rs. 52,655, exclusive of cesses, and it has considerably decreased on account of appropriations for public purposes; the total in 1840 being Rs. 57,396, while in 1882 it was Rs. 53,836.

The pargana contains 142 villages, and these are at present divided into 215 *mahals*. Of the latter 150 are held in single and 64 in joint *zamindari* tenure, while only one is imperfect *pattidari*; 1,622 acres are revenue-free, and there are 2,180 acres of *nazul* land. The chief proprietor is the Maharaja of Benares, who owns 12,786 acres, with a revenue of Rs. 27,780, including the *taluqa* of Lohta, which was formerly treated as a separate pargana, and the greater part of Chitaipur; the rest of the latter is now held by the Hon'ble Munshi Madho Lal, whose property comprises 3,476 acres, assessed at Rs. 6,677. The division of the *taluqa*, which was formerly held as a single estate by Babu Partab

Rudra Singh, is due to the sale by one of his successors of a share to Mirza Ali Haidar, from whom it derived its name of Mahal Mirza; the other part, now the property of the Maharaja, is known as Mahal Thakur. One or two of the city bankers hold land in the pargana, but in every case the estates are very small. Altogether Bhuinhars own 51·8 per cent. of the total area, and after them come Brahmans with 13·9, Musalmans with 9 and Banias with 8·8 per cent., the rest being distributed between various castes, of which the chief are Gujaratis, Kayasths, Rajputs and Goshains.

The population of the pargana, excluding that of the city, which contains the great bulk of the inhabitants, amounted in 1853 to 41,427 persons, and has since undergone many fluctuations. The total fell to 38,650 in 1865, but rose to 43,875 in 1872 only to fall again in 1881 to 43,350, while ten years later it had further dropped to 42,254. At the last census, however, it had risen to 47,050, this figure including 43,173 Hindus, 3,867 Musalmans and ten of other religions. Apart from the city there is no place of any size with the possible exception of Lohta, which is separately mentioned; besides this, Ranipur, Sarai Nandan, Gobardhanpur and Chitaipur possess over a thousand inhabitants. Means of communication are excellent in the north, but the southern half of the pargana is dependent solely on unmetalled roads. These include the pilgrim route known as the Panchkosi and the two roads leading to Chunar.

DHAURAHRA, *Pargana* KATEHIR, *Tahsil* BENARES.

Dhaurahra is the largest village in the district and is situated on the left bank of the Gumti, in 25° 29′ N. and 83° 6′ E., at a distance of three miles north from Chaubepur and fourteen miles from Benares. It lies some two miles off the road, but is within easy reach of the Rajwari station on the metre-gauge line to Ghazipur. The village lands are 1,725 acres in extent and are bounded on the west by the Nand, which falls into the Gumti close to the main site. In addition to the latter, there are several hamlets, the largest being Hariharpur opposite the confluence of the Nand and Hathi. Along the Gumti is a strip of low alluvial *tari*, subject to inundation during the rains

but yielding good *rabi* crops without irrigation. The rest is upland and depends on wells; it is admirably wooded, no less than 120 acres being under groves. The revenue of the village is Rs. 5,319 and the proprietor is Rani Malti Kunwar, who is in sole possession, the old Raghubansi *zamindars* having lost their rights many years ago. The population, which in 1881 numbered 3,445 persons, had risen at the last census to 4,318, of whom 363 were Musalmans, mainly Julahas; the principal Hindu castes are Rajputs, Brahmans, Chamars and Bhars. The village, to which the provisions of the Village Sanitation Act, 1892, have been applied, contains a very large upper primary school, an aided school for girls and a bazar. There are two ferries over the Gumti, which are leased jointly by the district board. A small fair is held in the village on the occasion of the Ramlila festival.

DHUS, *Pargana* DHUS, *Tahsil* CHANDAULI.

The capital of the pargana is an old but now unimportant village lying in 25° 17′ N. and 83° 10′ E., some seven miles west-north-west from Chandauli and eleven miles from the district headquarters. Three miles to the west is the Mughal Sarai railway junction, while the grand trunk road runs a mile to the south and the unmetalled road from Alinagar to Sakaldiha skirts the northern extremity of the village lands. The population of the place in 1901 was 296 souls, of whom 29 were Musalmans. Originally the place was held by Muhammadan *zamindars*, who also owned Launda and many other places in the pargana. In the days of Balwant Singh a mendicant named Baijnath Misr obtained a grant of 60 *bighas* of land in Mahadeopur, in the extreme north of the pargana. His six sons rapidly increased their possessions, first acquiring the adjoining village of Kanera, in addition to their own. Then two of them persuaded the Musalmans of Launda to give them the lease of Dhus, which they soon converted into actual *zamindari*, aided by the waning influence of the Musalmans and by the disturbed state of the country at that period: their descendants are still the owners of the village.

DHUS *Pargana, Tahsil* CHANDAULI.

This pargana lies in the south of the tahsil, between Majhwar on the east and Ralhupur and Mawai on the west. To the north are Mahwari and Barhwal, and to the south pargana Bhuili of the Mirzapur district. It is roughly rectangular in shape, the length from south-west to north-east being about ten and the average breadth five miles. The total area is 29,099 acres, or 45·47 square miles.

Like its neighbours Dhus is a lowlying tract and suffers from an imperfect drainage system, especially in the south. For some six miles the Garai skirts the borders of Majhwar, and then turns eastwards into that pargana. It is almost dry in the cold weather, but in the rains it swells to a large size and inundates the land in its vicinity. The difficulties are further accentuated by the fact that the predominant soil in this quarter is the heavy black *karail,* and also by the presence of large *jhils* at Niamatabad, Gauri, Launda, Bauri and elsewhere. These lakes are connected with the Garai by ill-defined channels indicating the direction taken by the flood water, and these channels are obstructed by numerous dams, raised by the villagers for the purpose of storing water for irrigation. The whole tract, some 5,600 acres in extent, depends solely on the rice crop; but the outturn is always more or less precarious, as it fails in years of insufficient or untimely rainfall, while it is liable to be drowned in seasons of exceptional floods. The villagers, too, injure each other by passing their surplus supply of water on to their neighbours' fields, and the dams frequently give way at the critical moment. In the Maharaja's village of Pachokhar an attempt has been made to control the flow by the erection of two large sluice-gatesless; but the tract thus benefited is but a small portion of the whole precarious area, for which a single system of irrigation under efficient supervision would be the only remedy. The floods also impede communications to a serious extent, for during the rains all the road between Niamatabad and Baburi is under water.

The northern and larger part of the pargana has generally a light loam soil known as *sikra,* which covers about two-thirds of the area. The level is higher, and the drainage passes either into

the rice tract to the south or else into the Ganges by the small channel which separates Mawai from Mahwari. There are few *jhils*; and the only depression is a stretch of clay soil, in which rice is chiefly grown, lying just north of the railway between the villages of Dhus and Basni.

In the days of Duncan's administration there were frequent references to the backward state of cultivation in Dhus, and strenuous efforts were made with the object of extending tillage in all parts of the pargana. By 1840 the area under the plough was 17,611 acres, and this had risen to 19,406 acres in 1882. Since that time there has been a decided further improvement, and during the five years ending in 1906 the average cultivated area was 21,356 acres, or 73·4 per cent. of the whole, this figure being fully up to the general average of the district. Of the remainder, 4,412 acres, or 15·2 per cent., are returned as culturable, including 293 acres of grove land and 550 acres of current fallow: the rest is mainly old fallow, of which there is a considerable amount throughout the tahsil. The barren area is 3,331 acres, or less than half that recorded in 1840: the bulk of it is either under water or occupied by roads, village sites and buildings, leaving only 272 acres actually unfit for cultivation. Means of irrigation are fairly plentiful, especially in the shape of large *jhils* which abound throughout the pargana. For this reason also it is of an uncertain character, but at the same time the number of wells exhibits a constant tendency to increase and nearly one-third of the supply is now obtained from this source. For the last five years the irrigated area averaged 7,735 acres or 36 per cent. of the cultivation, while this can be largely expanded if necessary.

The *kharif* is the principal harvest, averaging 15,265 acres as compared with 13,853 sown in the *rabi*. No less than 36·4 per cent. of the net cultivation bears a double crop, the increase in this direction having been very noticeable: in 1882 the total *dofasli* area was 1,562 acres, while the present average is 7,766. The only important *kharif* staple is rice, of which the early variety constitutes 15·4 and the late 67·8 per cent. of the area sown for this harvest. The amount of sugarcane is small, averaging 2·9 per cent., and this crop has declined greatly of late years. The other products deserving mention are *juar* and

arhar, which together make up 5·8 per cent. In the *rabi* peas take the lead with 22·9 per cent., and next come barley with 21·8 per cent., wheat with 15·2 and gram with 10·3 per cent., the last being frequently mixed with wheat or barley. The pargana also produces a large amount of linseed, which averages 836 acres, and a certain amount of land is under poppy cultivation.

The total area included in holdings in 1906 was 22,283 acres, and of this 20·9 per cent. was cultivated by proprietors as *sir* or *khudkasht*, 31·8 per cent. was held by tenants at fixed rates (this being the highest proportion in the tahsil), 24·1 per cent. by occupancy tenants and 21·1 per cent. by tenants-at-will, while the balance was either rent-free or in the possession of ex-proprietors. Nearly 30 per cent. of the area is sublet, and the *shikmi* rental averages Rs. 7-6-1 per acre as against Rs. 5-12-8 paid by tenants-at- will, Rs. 4-9-6 by occupancy tenants and Rs. 3-12-0 by those at fixed rates. The composition of the cultivating body is remarkably diversified. High castes generally predominate, for Brahmans hold 22·6 per cent. of the area, Rajputs 19·5 and Bhuinhars, Banias and Kayasths together cultivate 8 per cent. Of the remainder 11·7 per cent. is held by Binds, 11 by Musalmans, 9 by Ahirs, 3·1 by Chamars and smaller areas by Koeris, Kurmis, Lunias, Biyars and other castes. The revenue demand of the pargana is Rs. 27,880, to which may be added Rs. 4,074 on account of cesses; there has been a slight decrease since 1840, when the total was Rs. 28,287, the difference being due to acquisition of land for public purposes.

The pargana contains 84 villages, at present divided into 200 *mahals*. Of the latter 24 are single and 157 joint *zamindari* and 19 are held in imperfect *pattidari* tenure, 1,755 acres being revenue-free. Brahmans own 27·8 per cent. of the land, Rajputs, Banias and Musalmans 15 per cent. each, Bhuinhars 8·6 and Marwaris 6·2 per cent., while Bengalis, Ahirs and a few others have insignificant possessions. The Rajputs are principally Barhaulias and Bhrigbansis, who have a common origin and spread into the pargana from the north-east; but Sombansis, Gautams, Bais and some other clans are represented. For a long period the tract was held by Musalmans, as the names of the villages in many cases testify; but their estates have dwindled

sadly, and the land has passed to a large extent into the hands of money-lenders from the city. Foremost among these are Joshi Bhairon Nath, who owns 2,507 acres assessed at Rs. 2,998; Seth Chand Mal, who pays a revenue of Rs. 2,506 on 1,726 acres; and the Hon'ble Munshi Madho Lal, whose property in this pargana amounts to 1,797 acres with a revenue of Rs. 1,510.

The population of Dhus in 1853 was 20,934 and has since shown a marked increase, the total rising to 21,230 in 1865 to 24,362 in 1872, to 24,529 in 1881 and to 28,132 ten years later. At the last census in 1901 the number of inhabitants was 26,930, including 24,042 Hindus, 2,756 Musalmans and 132 of other religions, this element being due to the railway centre of Mughal Sarai, which lies partly within the pargana boundary. The chief places are Alinagar and Niamatabad, and there are no other large villages, Dhus itself being quite unimportant. Means of communication are excellent in the north, which is served by two lines of railway, the grand trunk road and the unmetalled roads from Alinagar to Ramnagar and Sakaldiha and from Chandauli to Kaili on the Ganges. In the south, however, there is but the single road from Alinagar to Niamatabad and Baburi, and this is liable to be submerged during the rains, when it is quite impassable owing to the nature of the *karail* soil of the country through which it passes.

GANGAPUR, *Pargana* KASWAR RAJA, *Tahsil* GANGAPUR.

Gangapur forms part of the revenue *mauza* of Sui Chak, and is a considerable village standing in 25° 17′ N. and 82° 53′ E., some nine miles west from Benares and two miles north from the grand trunk road. It is approached by four unmetalled roads leading from Ramnagar on the east, Chunar on the south, Mirzapur on the south-west and from Hardhua on the Jaunpur road on the north. The place is said to have been originally called Thitharia and was for long the home of a family of Bhuinhar Gautams, from which sprang Mansa Ram. The latter built the *kot* or fort, a large structure surrounded by a moat, to the north-west of the village. It was the residence of Balwant Singh till his removal to Ramnagar, and was on one occasion taken by the Nawab Wazir of Oudh. The old house is said to

be haunted by the protecting spirit of the family, and is seldom used as a place of residence. Within the fort are the Maharaja's tahsil and offices. The village contains a large bazar, a post-office, an upper primary school and a girls' school. There is also a small aided school for girls maintained by the London Mission. The population at the last census numbered 2,202 persons, of whom 1,884 were Hindus, 307 Musalmans and 11 Christians.

GANGAPUR *Tahsil.*

This tahsil is not, properly speaking, a subdivision of the district, as it is included in the Family Domains of the Maharaja of Benares. It comprises the somewhat scattered area known as pargana Kaswar Raja, which is so mixed up with Kaswar Sarkar that the boundaries of the two cannot be shown satisfactorily in the map. Generally speaking, it may be said that Kaswar Raja includes all the land in the south-west corner of the district between the Barna river on the north, pargana Dehat Amanat on the east and the Mirzapur border on the south and west, excepting the detached blocks and villages that go to make up Kaswar Sarkar. Out of a total area of 103,706 acres 28,016 belong to the latter pargana, and 75,690 acres or 118·7 square miles form Kaswar Raja and the Gangapur tahsil.

This latter is far more compact than Kaswar Sarkar, as it comprises all the west, north and centre of the tract, with the exception of the Hathi *taluqa* and the fifteen villages lying north of the grand trunk road between Tamachabad and Mirza Murad. In addition there are three small blocks along the borders of Dehat Amanat and a tongue of land protruding into the Jakhni *taluqa* of Kaswar Sarkar in the south-east, as well as a few detached villages such as Marwi, Payagpur and Jagdeopur. Other villages again are surrounded on all sides by land belonging to Mirzapur, outside the confines of this district: such are Bilori, Badipur and Panderi, small islands in the midst of pargana Majhwa.

The tahsil is a tract of level country with a good loam soil, varied by patches of clay in the depressions. The latter are seldom of any great size and are scattered over the area, though

more prevalent in the south than elsewhere, especially on the Mirzapur border to the south of the grand trunk road. With the exception of the small Subbha *nala* in the south-east, which lies mainly in Kaswar Sarkar and leads into the Ganges on the borders of Dehat Amanat, almost all the drainage passes northwards into the Barna, being conveyed by numerous watercourses that only carry water in the rains. Some of these extend for a considerable distance inland, and almost all run due north; the most important are those joining the Barna at Kalka Bara, Saktanpur, Kheoli, Bhatsar and Chhitiauni, the last forming the boundary between this tahsil and pargana Dehat Amanat in the north-east corner. Along the Barna, which has a well-defined bank, the soil is light and sandy; but apart from this narrow strip the tahsil has but little inferior soil, and the greater portion is in a high state of cultivation and amply supplied with irrigation from tanks and wells.

For the five years ending in 1906 the total cultivated area averaged 54,097 acres or 71·5 per cent. of the whole, or slightly less than the general average for the district. The double-cropped area for the same period was 9,047 acres annually, or 16·7 per cent. of the net cultivation. Of the remainder 10,997 acres, or 14·5 per cent., were returned as culturable and 10,596 acres as barren. The former comprises no less than 3,186 acres of grove land, a remarkably high proportion for this district, and 2,450 acres of current fallow, leaving 5,361 acres of old fallow and culturable waste. The so-called barren area includes 3,538 acres occupied by roads, railways, village sites and buildings, 2,686 acres under water and 4,372 acres returned as unfit for cultivation. The irrigated area, which varies from year to year according to the requirements of the season, averages 22,297 acres or 48·6 per cent. of the cultivation. The tahsil is therefore quite as well off in this respect as any part of the district, and is the more secure inasmuch as more than 94 per cent. of the irrigation is derived from wells. The *kharif* is the principal harvest, averaging 35,035 acres as compared with 28,018 sown in the *rabi*. The chief crop in the former is rice, both early and late, which occupies 40 per cent. of the land tilled. Next come *juar* mixed with *arhar*, aggregating 19 per cent.; sugarcane, 11·1 per cent.; and *bajra* with

arhar, 4·5 per cent. The other staples include maize, the smaller millets and the autumn pulses. In the *rabi* barley preponderates, covering 46·7 per cent. of the area, while an additional 3·8 per cent. consists of barley mixed with wheat. Gram, sown alone or in combination with wheat and barley, contributes 16·2 and peas 21 per cent. The area under pure wheat is, as usual, small, averaging but 10·2 per cent. of the spring harvest.

The total area included in tenant holdings in 1906 was 54,291 acres, and of this 26 per cent. was cultivated by Brahmans, 24 per cent. by Bhuinhars, 16 per cent. by Rajputs and 14 per cent. by Kurmis. The remainder was held by various castes, chiefly Ahirs, Kayasths and Koeris. It thus appears that the greater part of the tahsil is in the hands of high caste tenants, and this fact militates against a superior standard of agriculture. The average rent-rate was but Rs. 3·29 per acre, but this is due to the existence of privileged tenants in large numbers. No less than 51·5 per cent. of the land is in the possession of tenants at fixed rates, paying on an average Rs. 4·36 per acre; 17 per cent. by tenants with rights of occupancy, whose average rental is Rs. 4·11; and 19 per cent. is held either as *sir* or at nominal rates by favoured tenants, such as Brahmans and retainers, the average for these classes being but Re. 0·19 per acre. Tenants-at-will cultivate the remaining 13·5 per cent., the rate in their case averaging Rs. 2·4, this low figure being due, as elsewhere, to the fact that such tenants hold the most inferior land, the better soils being in the hands of old cultivators to whom privileges in some form or other have accrued. The total rental of the tahsil in 1906 was shown as Rs. 1,88,007, while the revenue demand, which has remained unchanged since the days of Warren Hastings, is Rs. 1,25,160. The latter is the sum paid by the Maharaja to Government in his capacity of superior proprietor. For practical purposes the rent represents the real revenue, at any rate in the *na-manzuri mahals*. These number 170 out of a total of 374 into which the 316 villages of the tahsil are divided. Of the remainder 13 are rent-free, the *muafidars* paying nothing; 186 are *manzuri*, or held by under-proprietors, who pay 80 per cent. of the assets, according to the system instituted under Raja

Udit Narayan Singh; and five are *muqarrari*, or held on a fixed rental, this form of tenure being much less common here than in other parts of the Family Domains.

The fiscal and administrative history of Gangapur may be briefly noted. The *taluqa* of this name was granted to Mansa Ram by Muhammad Shah, and the grant was confirmed by Warren Hastings. Consequently no regular settlement of the tract was made by Jonathan Duncan, who maintained the old assessments for the personal *jagirs* of the Raja. The land was at first treated as ordinary *zamindari*, and the principle that the Raja was the sole proprietor and could make what arrangements he pleased was assumed gradually. Under Regulation XV of 1795 the collector of Benares was authorised to give redress to *malguzars* and ryots when posing as complainants in revenue matters; but a provision was also made for special courts, as the Raja and his Diwan were empowered to hear complaints as to exactions and breaches of agreement regarding land held in tenant right, appeals lying to the collector. Interference on the part of Government was first rendered necessary in 1826, when a special commissioner was deputed to enquire into the many grievances that had arisen from frequent enhancements. This led to the enactment of Regulation VII of 1826, whereby a superintendent was appointed to hear appeals and rules were laid down for making settlements, the realisation of revenue and the administration of civil justice. In 1829 the commissioner was relieved of the post of superintendent, which was assigned to a special officer; but in 1843 the office was abolished, the revenue charge being made over to the collector of Benares and the civil work to the judge. A superintendent was again appointed two years later, the Raja was invested with summary powers and a deputy collector was lent to the estate for revenue and civil work. In 1853 the collector of Mirzapur was made superintendent, and in 1862 the office reverted to the commissioner of Benares. The joint magistrate of Mirzapur became deputy superintendent in 1853, and this arrangement obtained the force of law under Act XIV of 1881. Under this enactment the commissioner was declared superintendent, a special officer stationed at Mirzapur was made deputy superintendent, the

Maharaja was given the powers of a collector, with the right to delegate such powers to his principal revenue officer, native commissioners were appointed with limited jurisdiction in rent and civil suits and tahsildars, who are mere land agents, were created for the various subdivisions of the Family Domains. The ordinary civil law was put in force, the Domains having previously been included in the area specified under the Scheduled Districts Act of 1874. Stamps are not used by the Maharaja in any suits in the special courts of the Domains, though he is not exempted from the duty in the criminal and ordinary district courts. The assessment of rent is based on the record-of-rights framed in 1884-85. A rough survey had been made as early as 1825, but this was so incorrect as to necessitate a fresh undertaking of the same nature in 1833. The operations were, however, greatly delayed, and though the revenue survey of Gangapur was completed along with that of the rest of the district in 1840, the village papers proved of little use and the matter dragged on for another forty years. At the last revision tenant rights were properly defined for the first time, and it was laid down that occupancy rights should accrue after twenty years' possession except in land already held with right of occupancy, or in land held continuously at the same rent since the survey of 1833, or in land held in lieu of wages, or in land let by a leaseholder or during the currency of a lease. The arrangements with regard to rural police and registration have been noted in chapter IV.

The population of Gangapur has exhibited marked fluctuations from time to time. The census of 1853 showed a total of 90,014, but by 1865 this had dropped to 79,204 and in 1872 it was no more than 77,237. The enumeration of 1881, however, showed a recovery, the figure for that year being 89,473, and again in 1891 it stood at 89,934. At the last census in 1901 the tahsil contained only 86,703 inhabitants, of whom 43,371 were females. Classified by religions there were 82,658 Hindus, 4,024 Musalmans, 18 Jains and three Christians. Among the various Hindu castes the lead is taken by Kurmis, aggregating 16,626 persons, and next come Brahmans, 10,404; Chamars, 8,541; Rajputs, 6,066; Ahirs, 5,728; Bhars, 5,558; and Bhuinhars, 3,472. The Rajputs are principally Gautams and Raghubansis,

no other clan occurring in any strength. Over one-fourth of the Musalmans are Julahas, and the other castes are quite insignificant. As is only to be expected the tahsil is almost wholly agricultural, and more than 77 per cent. of the people were shown as directly dependent on cultivation. The rest were mainly general labourers, cotton weavers and purveyors of the ordinary requirements of a rural community.

There are no towns in the subdivision, Gangapur itself being the largest place, and villages of any size are few, among the chief being Thathra, Mirza Murad and Kalka Bara. The markets, fairs, schools and post-offices are shown in the appendix. Means of communication are fair. Through the north runs the main line of the Oudh and Rohilkhand Railway, with stations at Chaukhandi and Kapsethi, and to the south of this is the grand trunk road, passing through Raja Talao, Mirza Murad and Tamachabad. The other roads are unmetalled, and connect the chief places on the grand trunk road with Mirzapur on the south and the Benares tahsil on the north, though in this latter direction the Barna river, which is unbridged, provides a somewhat serious obstacle. The position of the roads may be seen on the map.

JAKHNI, *Pargana* KASWAR SARKAR, *Tahsil* BENARES.

The village of Jakhni lies in the south of the pargana, adjoining the borders of Mirzapur, in 25° 11′ N. and 82° 50′ E., at a distance of some 16 miles from Benares. It contained at the last census a population of 990 souls, including 20 Musalmans and a large proportion of Bhuinhars of the Gautam subdivision. The village lands are 846 acres in extent, and of this about 690 acres are cultivated. The place contains a well-known temple dedicated to the goddess Jakhni Devi, but apart from this its interest is merely historical.

For a long period Jakhni has given its name to a *taluqa* of 44 villages in pargana Kaswar, and this was held by a noted family of Bhuinhars who sprang from the same stock as Mansa Ram, the founder of the Benares house. In the beginning of the eighteenth century the Bhuinhars of Jakhni began to assert their independence and to plunder the neighbouring country. Their depredations were at length stopped during the reign of

Farrukhsiyar, when Nawab Munawwar Khan was sent with a large force to punish them. He performed his task very thoroughly; but the land was afterwards settled with those Bhuinhars who had submitted, the chief being Fateh Singh of Jakhni and Barisal Singh of Majhwa, now in Mirzapur. These men rose high in the favour of Nawab Murtaza Khan, governor of Benares, and afterwards of Rustam Ali, the lessee of the province under Saadat Khan, the Nawab Wazir of Oudh. When Mansa Ram established his position at the court of Rustam Ali, Fateh Singh was at pains to keep in his good graces; but Barisal and Dariao refused to acknowledge his authority, and openly quarrelled with him. Having failed in their endeavours to persuade Fateh Singh to take their part they proceeded to harry the Jakhni estate, taking two forts and killing the garrisons. Fateh Singh thereupon appealed to Mansa Ram, who came to his assistance: a stubborn fight ensued, which terminated in the death of both Dariao and Barisal Singh. Their property was given to Fateh Singh, who thus gained possession of the entire *taluqa*. He was confirmed in his holding by Raja Balwant Singh, and left his estate to his son, Ram Rawat, from whom it passed to Hem Singh. The latter was the owner of Jakhni at the time of the permanent settlement, and engaged for the *taluqa* at a revenue of Rs. 15,564. He died childless and was succeeded by his brother, Daljit Singh, who was imprisoned for debt by the collector of Jaunpur. The property, however, remained in the family till 1861 or thereabouts, when it was sold to pay off the heavy debts that had accumulated. A small portion was purchased by Babu Shaker Kundat Singh of Ramapura in Benares, and is now owned by his heirs, Bhan Singh and Rameshwar Singh; but the greater part was acquired by the Maharaja of Benares.

JALHUPUR, *Pargana* JALHUPUR, *Tahsil* BENARES.

The place which gives its name to the Jalhupur pargana is a village of no great size, standing in 25° 22′ N. and 83° 8′ E., on the south side of the unmetalled road from Benares to Balwa, some ten miles north-east from the civil station. It is said to derive its name from its founder, Jalhu Singh, a son of the famous Raghubansi chieftain Doman Deo. His descendants appear to

have held the whole pargana; but the property of the Raghubansis is now reduced to very small proportions, and Jalhupur itself, which was settled with one of the few remaining Rajput *zamindars* in 1795, has now passed to other hands. The village has an area of 1,227 acres and is assessed at Rs. 2,784. The population has considerably declined of late years and at the last census numbered 1,310 persons, of whom 46 were Musalmans, the prevailing castes being Raghubansis and Chamars. The village contains a bazar, which was founded some two hundred years ago by one Sheo Lal Singh, as well as a large upper primary school, two temples and the ruins of the old Rajput fort.

JALHUPUR *Pargana, Tahsil* BENARES.

This pargana lies in the east of the tahsil, and occupies the interior of a large curve in the Ganges, which skirts it on the south, east and north-east, separating it from Mawai and Mahwari of the Chandauli tahsil. To the north is Katehir, to the west Sheopur and to the south-west Dehat Amanat, the boundary in the last instance being the Barna river. The area fluctuates with the changes in the channel of the Ganges, the average for the five years ending in 1906 being 28,911 acres or 45·17 square miles.

In the south-west, from the confluence with the Barna for a short distance down stream, the bank of the Ganges is high and sandy, the river flowing immediately at its foot. With the commencement of the northerly bend, however, the bank drops and on the inside of the curve it sinks into a low stretch of sand and mud. The alluvial land gradually becomes wider, and from Mustafabad to the Katehir boundary there is a broad flat, almost the whole of which is liable to inundation during the annual floods. A considerable portion, however, comprising the four villages of Rampur, Ramchandipur, Gobarha and Mukatpur, is slightly raised above the general level and becomes an island in the rains, a large volume of water passing along a creek which forms a supplementary channel from Mustafabad to Chhitiauni, opposite Mahwari. The *khadir* area comprises almost half the pargana, and here the soil is almost always sandy, *bajra* being the chief crop. The interior upland is for the most part a

rich tract of good loam, in a high state of tillage. In four villages to the north-west the level drops to a plain of strong clay, suited for the cultivation of rice and drained by a water-course that originates at Narayanpur and passes eastwards into the Ganges. A similar channel carries off the surplus water in the south from the *jhils* at Shankarpur and other villages.

The pargana contains a large area of unculturable land, but is now as fully developed as can be expected. The area under the plough rose from 17,475 acres in 1840 to 18,249 acres in 1882, and subsequent years have seen a considerable extension of tillage. From 1901 to 1906 the average was 19,602 acres, or 67·8 per cent., while 2,825 acres or 14·4 per cent. of the net cultivation bore a double crop. The increase in the latter direction has been very marked, for in 1878 the *dofasli* area was only 306 acres. The remainder of the pargana comprises 6,147 acres or 21·3 per cent. shown as barren, and 3,162 acres as culturable waste. The former is relatively the largest amount in the district, and though 1,649 acres are under water and 1,515 are occupied by buildings, sites and roads, the actually barren land is much more extensive than elsewhere, owing partly to the existence of *usar* and jungle but more especially to the wide expanses of sand along the Ganges. The culturable waste includes 524 acres of groves and 535 acres of new fallow, leaving a fair amount still available for cultivation. Means of irrigation are somewhat deficient, as the subsoil is sandy and water lies at 50 or 60 feet below the surface. The figures for the last five years show on an average 4,183 acres irrigated, or 21·3 per cent. of the cultivation: but in several years this has been largely exceeded.

There is but little difference between the areas tilled in the two harvests, the *kharif* averaging 10,996 and the *rabi* 11,147 acres. The chief autumn staples are *juar* and *bajra* mixed in either case with *arhar*, the former averaging 28·8 and the latter 38·2 per cent. of the *kharif* area. Rice covers 8·4 and sugarcane five per cent., the latter being much below the average of former years. Maize is increasing in popularity, while the remaining crops consist chiefly in the small millets, as is usually the case in this tahsil. Barley is far the most important *rabi* staple, covering 41·5 per cent. of the area when sown alone; it is also

found mixed with wheat or gram, the latter, by itself and in combination, averaging 37·1 per cent. For the rest 10·1 per cent. is sown with peas, 6·3 per cent. with wheat and small areas with linseed and poppy.

Among the cultivators of the pargana those of the higher castes, and especially Brahmans, predominate, the latter holding 42·7 per cent. of the land, while Rajputs are in possession of an additional 12·8 per cent. The majority belong to the Raghubansi clan, but one or two others occur, such as Bachgotis, Dhanwasts, Nanwags, Horaias and Surajbansis. Next come Kurmis with 10 and Koeris with 6·6 per cent., and after them a variety of castes, of which the chief are Gonds, Lohars, Koris, Chamars and Ahirs. In 1906 the total area included in holdings was 20,790 acres, and of this 12·9 per cent. was cultivated by proprietors, 18·6 by tenants at fixed rates, 48·3 by occupancy tenants and 19·7 per cent. by tenants-at-will, a very small area being rent-free or held by ex-proprietors. More than 40 per cent. of the land is sublet, and the rent paid by *shikmis* is extremely high, being equalled only in Dehat Amanat and averaging Rs. 10-8-1 per acre : the rate for tenants-at-will is Rs. 6-8-3, for occupancy holdings Rs. 4-9-8, and for those at fixed rates Rs. 3-12-4. The gross revenue of the pargana is Rs. 45,201 and the net amount payable Rs. 44,657, an area of 1,502 acres being revenue-free. The sum is liable to vary on account of the alluvial *mahals* along the Ganges, and there has been some increase since 1840, when the demand was Rs. 43,822.

It is said that in early days the pargana was merely a *taluqa* of Katehir, deriving its name from the village built by Jalhu Singh, a son of the famous Raghubansi chieftain Doman Deo. Jalhu Singh's brother, Mokal Singh, founded Mokalpur, and the whole tract was a Raghubansi colony, remaining in the possession of the clan till the days of the Benares Rajas. The Rajputs now retain only the *taluqas* of Sirsawal and Chhitiauni, the rest of the land having passed into other hands. The 62 villages of the pargana are divided into 103 *mahals*, and of the latter 36 are single and 65 joint *zamindari*, only two being held in the imperfect *pattidari* tenure. Of the whole area Rajputs now own 27·8 per cent., and these are mainly of the Raghubansi clan,

although Nanwags have a considerable property and the Gautams and Bisens are also represented. Next to them come the Bhuinhars with 20 per cent., the Maharaja of Benares holding the villages of Choharpur, Bamhanpura, Kotwa, Kamauli and Narayanpur, with an area of 2,425 acres and a revenue of Rs. 5,775. Munshi Madho Lal owns 1,622 acres assessed at Rs. 2,817; and Brahmans in all possess 17·2 per cent. of the area. Gurers hold 8 and Khattris 5·9 per cent., while smaller proportions are owned by Banias, Musalmans, Gujaratis, Kayasths and several other castes. Several of the banking firms of Benares have acquired property in the pargana, as already mentioned in chapter III.

The population has fluctuated during the past fifty years, falling from 25,730 in 1853 to 24,442 in 1865 and to 23,706 in 1872. It then rose to 26,816 in 1881 and to 28,349 ten years later. At the last census in 1901 a decline was again observed, the number of inhabitants being 27,329, of whom 26,901 were Hindus and 428 Musalmans. Owing to the large area of sandy waste along the Ganges and jungle in the interior the density is lower than in any other part of the tahsil. There is no town, the largest village being Jalhupur, besides which Kamauli, Chhitiauni, Gobraha and Umarha have populations exceeding one thousand persons. Though so near to the city means of communication are somewhat poor, save in the north-west corner, which is traversed by the metre-gauge railway and the metalled road to Ghazipur. Through Jalhupur runs a road from Benares to Balua, crossing the Ganges by a ferry and giving off a branch at Sirishti to Chaubepur and the Kadipur station; it is joined at Jalhupur by a second road running parallel to it on the south and passing through Kamauli.

KAITHI, *Pargana* KATEHIR, *Tahsil* BENARES.

A large agricultural village standing on the left bank of the Ganges in the extreme north-eastern corner of the pargana, and on the metalled road from Benares to Ghazipur, in 25° 29′ N. and 83° 10′ E., at a distance of 16 miles north-east from the district headquarters. About two miles to the west is the Rajwari station on the metre-gauge line to Ghazipur. The village lands

extend northwards from the main site to the confluence of the Ganges and Gumti, where there is a low alluvial *diara* liable to annual inundation from the two rivers and divided into two portions known as Kaithi Gangbarar and Kaithi Gumtibarar, according to the nature of the fluvial action. The total area is 1,579 acres, including 41 acres under groves, which are confined to the south. The revenue is Rs. 2,083, and is paid by the Raghubansi *pattidars* who have held the village since its foundation in 1690, or thereabouts, by their ancestor Badal Shankar. The population has remained stationary of late years, and at the last census numbered 2,159 souls, of whom 86 were Musalmans. The principal castes are Raghubansi Rajputs, Brahmans, Kayasths, Chamars and Bhars. The village possesses a bazar of small local importance, a post-office, a cattle-pound and an upper primary school. It is administered under the provisions of the Village Sanitation Act, 1892, and was for a time proclaimed under the Infanticide Act. There are several temples; but the only one of any note is that of Markande Mahadeo, in whose honour a large fair is held on the occasion of the Sheoratri festival. The Ganges is crossed here by a ferry, while the passage of the Gumti on the Ghazipur road is effected by a temporary bridge of boats replaced by a ferry during the rains.

KASWAR RAJA *Pargana (vide* GANGAPUR *Tahsil).*

KASWAR SARKAR *Pargana, Tahsil* BENARES.

Kaswar Sarkar comprises several detached blocks and isolated villages embedded in the Gangapur tahsil of the Family Domains of the Maharaja of Benares. The latter is distinguished by the name of Kaswar Raja, and the whole of Kaswar includes the south-western corner of the district, bounded on the west and south by Mirzapur, on the east by pargana Dehat Amanat and on the north by the Barna river, separating it from Pandrah, Athganwan and Sheopur. The entire area of the two Kaswars is 103,706 acres, of which 28,016 acres, or 43·93 square miles constitute Kaswar Sarkar.

The largest portions are the two contiguous *taluqas* of Karnadandi and Jakhni in the south-east, adjoining Dehat Amanat.

The former extends to and includes Raja Talao on the grand trunk road, and stretches southwards from that highway to the confines of Jakhni, an estate of 44 villages bounded on the south and east by the Mirzapur district; but even here there are several islands belonging to Kaswar Raja, such as Bachhaon, Marwi, Jagdeopur and Payagpur. Next comes a small strip along the Mirzapur border from Marwi to the grand trunk road, the principal village being Chandapur. In the north-east there are two more blocks, one stretching southwards from Loharapur on the Barna to Unchgaon, and formerly called the Sorhi Korauta *taluqa*, and the other, to the west of this, going by the name of *taluqa* Hathi. The western half of the area all belongs to Kaswar Raja, excepting a block of fifteen villages, the chief of which are Bhor and Amni, to the north of the main road, and the small detached village of Bansipur on the Mirzapur border.

The general description of Gangapur already given applies to Kaswar Sarkar. The soil is usually a good loam, stiffening into clay in the depressions, the most noticeable of which is an area of some three square miles on the Mirzapur border, which is almost wholly submerged during the rains. The Jakhni and Karnadandi *taluqas* are drained partly by the Ganges itself and partly by its small affluent, the Subbha, which rises near Raja Talao and flows in a south-easterly direction to join the river at Kharsanda on the borders of Dehat Amanat. As it approaches the Ganges its banks become steep and are scored by ravines, above which is a narrow strip of inferior sandy land on either side.

The cultivated area of Kaswar Sarkar was 19,971 acres in 1840 and 20,486 acres in 1882. There has been some increase during subsequent years, the average from 1901 to 1906 being 20,919 acres or no less than 81·9 per cent. of the whole, this being by far the highest figure shown by any pargana in the Benares tahsil. Added to this 3,796 acres bear two crops in the year, the area being 18·1 per cent. of the land under tillage and representing an immense increase over the figures of thirty years ago. The barren area is very small, averaging only 1,732 acres, and of this all but 63 is either under water or else occupied by village sites and roads. The remaining 19·1 per cent. is returned as culturable waste, but this includes 1,034 acres of grove land and 968 acres

of current fallow; there is still a fair amount of unbroken waste, but probably little of this would repay cultivation. The irrigated area varies with the nature of the season; but on the whole the pargana is well supplied in this respect, the figures for the past five years showing an average of 9,500 acres irrigated, or 45·6 per cent. of the cultivation, while in 1882 the total exceeded 12,000 acres. Almost the whole is watered from wells, which have steadily increased in numbers of late years, and can be constructed in most parts without difficulty, although occasionally the subsoil is sandy. The average depth of the water level is about 45 feet: but in some cases it is no more than 30 feet, while in others, particularly near the Barna river, it drops to 60 feet.

The two harvests are practically equal in area, the *rabi* averaging 12,273 and the *kharif* 12,427 acres. In the former barley predominates, covering 38·1 per cent. of the area by itself, while it is frequently mixed with wheat and gram. The latter, alone and in combination, accounts for 24·5 per cent., while peas make up an additional 19·1 and wheat 11·3 per cent. There is a little linseed: but poppy cultivation is almost unknown. In the *kharif* rice takes the lead with 30·3 per cent. of the area, and is mainly of the early variety. Next come *juar* and *arhar* with 16·5, sugarcane with 11 and *bajra* and *arhar* with 6·8 per cent. The sugarcane area is still large, but its cultivation has greatly declined of late years—as is the case throughout the district. Other crops include the autumn pulses, the small millets and hemp.

Among the cultivating castes Kurmis take the lead, both in numbers and capacity, holding 25·8 per cent. of the area. Next come Bhuinhars with 22·4, Brahmans with 20·06 and Rajputs, chiefly of the Raghubansi, Nagbansi, Bais, Banaphar and Gaharwar clans, with 6·3 per cent. The rest is divided between a great number of castes, of whom the most prominent are Kayasths, Chamars, Bhars, Ahirs and Binds. The total area included in holdings in 1906 was 22,456 acres, and of this only 7·8 per cent. was cultivated by proprietors, the low proportion being due to the fact that the Maharaja is the chief landowner; 28·9 is held at fixed rates, 39 by occupancy tenants and 22·1 per cent. by tenants-at-will, the remainder being rent-free. The area sublet is nearly 35 per cent. of the whole, and the rental of

shikmis averages Rs. 8-6-10 per acre as compared with Rs. 5-14-3 for tenants-at-will, whose holdings are usually of an inferior description, Rs. 5-0-4 for those with occupancy rights and Rs. 4-10-0 for tenants at fixed rates. The revenue of the pargana is Rs. 50,079, exclusive of Rs. 4,673 on account of cesses. It has decreased materially since 1840, when it was Rs. 52,960: but the fall was mainly due to appropriations for public purposes, and took place at a comparatively early date.*

The pargana contains in all 133 villages, now divided into 192 *mahals*, and of the latter 114 are single and 76 joint *zamindari*, only two being of the imperfect *pattidari* type. The landowners are principally Bhuinhars, who hold 17,922 acres or 63·9 per cent. of the whole, this including 16,547 acres, with a revenue demand of Rs. 29,444, belonging to the Maharaja of Benares. The only other large proprietors are the Taksali family of Gujaratis, who own 968 acres paying Rs. 2,801. Rajputs, mainly of the Monas clan, who are said to have been the lords of the soil in early days, retain 10·6 per cent., and then come Brahmans with 9·2 and Banias with 5·3 per cent., the balance being in the hands of Kayasths and others.

The population has varied remarkably at the different enumerations. From 32,048 in 1853 it fell to 28,099 in 1865 and to 25,773 in 1872; but it then rose to 30,090 in 1881 and to 31,369 in 1891. A decline again set in, the number of inhabitants at the last census being 30,090, or, curiously enough, exactly the same as twenty years before. The total included 29,246 Hindus and 844 Musalmans. The pargana has no town, but Hathi and Shahanshahpur are large villages, and Raja Talao also has been separately mentioned. The description of the communications has been given already in the account of Gangapur.

KATEHIR *Pargana, Tahsil* BENARES.

This pargana is the largest in the district and comprises the north-eastern portion of the Benares tahsil. It is bounded on the south by Athganwan, Sheopur and Jalhupur, on the east by the Ganges and pargana Barah of tahsil Chandauli, on the west by Kol Aslah and on the north by the small pargana of Sultanipur

* See also B. O. No. 331 of 17th July 1860.

and the river Gumti, which separates this district from Jaunpur and Ghazipur. In shape it is an irregular quadrilateral, the greatest length from east to west being fourteen miles and its extreme breadth ten miles and a half from north to south. The area is 66,300 acres or 103·6 square miles, the figure being liable to change by reason of the erosive action of the Ganges.

The bank of the river is generally high, being formed either of solid *kankar* reefs or else of *kankar* mixed with earth; but to the extreme south, in the villages of Gauri and Barthara, the high bank recedes and the alluvial strip is subject to flooding. These inundations are beneficial in their effects, as a rich deposit of silt is left behind when the waters recede and fine *rabi* crops are here produced. Similar land is to be seen in Kaithi to the north, and cultivation also occurs in places underneath the high bank on the muddy shore left exposed during the winter and hot weather.

The course of the Gumti is a succession of loops and bends; and its bank on this side is alternately abrupt and sloping, the outer edge of the curve being invariably steep, while the inner or convex edge is low and covered with alluvial deposits of considerable fertility. The land above the high bank is light and sandy, as is also the case along the Ganges. Further inland it changes into a fair loam: and as the level drops still further it becomes a stiff clay, this soil prevailing in the centre of the pargana and in the north towards the borders of Sultanipur. Through the middle of the clay tract flows the Nand, a small and sluggish stream with a shallow bed. It enters the pargana at Mahgaon on the western boundary and thence passes eastwards in a sinuous course, finally bending to the north-east to fall into the Gumti at Dhaurahra. A short distance above the confluence, in the village of Hariharpur, the Nand is fed by a minor drainage channel known as the Hathi, which has its origin in some swamps near Jagdispur on the Sultanipur border. South of the Nand the surface of the country again rises slightly and the soil becomes lighter, though it again merges into the clay belt which traverses the north of Sheopur.

The pargana is very well developed, and as early as 1840 the area under cultivation was 48,914 acres. This had risen to

49,721 acres in 1882, and subsequent years have witnessed a further increase. The average for the five years ending in 1906 was 50,060 acres, or 75·5 per cent. of the whole. In addition 8,163 acres, or 16·3 per cent. of the cultivation, bore a double crop, whereas in 1878 the area shown under this head was but 275 acres. The pargana has not, it would seem, yet reached the furthest limit of development, as no less than 10,742 acres are shown as culturable, though from this must be deducted the 2,183 acres of grove land and the 1,948 acres of current fallow; there is still a large amount of old arable land and unbroken waste, but a considerable proportion consists of *dhak* jungle or else inferior sandy ground along the Ganges. The barren area, 5,498 acres or 8·2 per cent., includes 2,329 acres under water and 2,419 acres occupied by village sites, buildings and roads. Means of irrigation are generally abundant, as is the case throughout the Benares tahsil. On an average 42·5 per cent. of the cultivation obtains water, and this can be largely exceeded when necessary. Tanks are utilized to some extent, and in four villages water is obtained from the Gumti; but wells are the principal source of supply and are found in large numbers. In most places they can be constructed without difficulty, the water level averaging about 45 feet below the surface.

The *rabi* area usually exceeds that of the *kharif*, the figures being 30,685 and 27,463 acres, respectively; but in former years the position was different, and the change seems due to a large increase in the *rabi* area, resulting from the spread of double-cropping. The chief spring crop is barley, which by itself covers 54·9 per cent. of the land sown, and in combination with wheat occupies an additional 3·3 per cent.; it is also mixed with gram, which alone and in combination accounts for 12·4 per cent. Peas are largely cultivated, averaging 17·3 per cent.: next comes wheat with 9·4 per cent.; there is little opium, and a fair amount of linseed and *masur*. In the *kharif* the first place is taken by *juar* and *arhar* with 31·6 per cent., followed by rice with 16·2, *bajra* and *arhar* with 12·4, maize with 9·3 and sugarcane with 9·1 per cent. The last is still an important product, but the area is not half that shown in 1840. The remainder of the harvest consists chiefly of *sanwan* and the pulses known as *urd* and *mung*.

The tenantry is to a very marked extent drawn from the higher castes. The total area included in holdings in 1906 was 53,474 acres, and of this 38·3 per cent. was tilled by Rajputs, 23·9 by Brahmans and 4·7 by Bhuinhars. Of the rest Ahirs held 9·8 per cent., Kurmis 3·7 and Chamars 3·4, while Kayasths, Bhars and Koeris cultivate over a thousand acres apiece, and smaller areas are in the possession of a great variety of castes. Out of 20,453 acres in the hands of Rajputs no less than 16,10 are held by Raghubansis, and the remainder is distributed among various septs, of whom the most prominent are Chandels, Gaharwars, Banaphars, Bisens, Bhrigbansis and Surwars. Proprietary cultivation is more extensive than usual in this tahsil, 14·4 per cent. of the area being classed as *sir* or *khudkasht*, while 17·3 is held at fixed rates, 47·9 by occupancy tenants, 17·9 by tenants-at-will, 1·8 by ex-proprietors (this being the largest proportion in the tahsil) and the small balance is rent-free. More than 38 per cent. of the whole is sublet, an unusually large amount, and these *shikmi* tenants, who are drawn mainly from the lower castes and are superior husbandmen, pay on an average Rs. 6-11-8 per acre as compared with Rs. 5-4-10 paid by tenants-at-will, whose holdings are generally of a poor description, Rs. 4-5-0 by occupancy tenants and Rs. 3-6-5 by those at fixed rates. The revenue now stands at Rs. 1,00,177, exclusive of cesses, and is liable to vary slightly on account of the alluvial *mahals* along the Ganges. The latter are six in number, and are subject to the ordinary rules; the revenue in 1840 was Rs. 99,736, and in 1882 it had risen to Rs. 1,00,694.

The pargana contains 215 villages, and these at the present time are divided into 544 permanently-settled *mahals*. Of the latter 152 belong to single proprietors, 296 are held in joint *zamindari* and 96 in imperfect *pattidari* tenure. Though they have lost much of their ancestral possessions Rajputs are still the chief landowning caste, holding altogether 22,411 acres or 33·8 per cent. of the whole area. They are drawn from a considerable variety of clans; but the Raghubans is greatly preponderate, having 19,139 acres, while the rest is shared between Gaharwars, Gautams, Nanwags, Agastwars, Panwars and a few others. Next come Banias with 19 per cent., and then Bhuinhars with 15,

Brahmans with 10·1, Kayasths with 7·3, Gujaratis with 3·3, Musalmans with 2·8, Khattris and Koeris with two per cent. each, and Bengalis, Goshains, Kalwars and Sonars with smaller areas. The great diversity of the proprietary body is a sufficient illustration of the manner in which the gradual dispossession of the Raghubansis has taken place. Owing to various causes, but principally to their lack of prudence and good management, a large number of their estates has come to auction, and the process has been going on steadily since the introduction of the permanent settlement, the purchasers being mainly the bankers and money-lenders of the city. Chief among the latter are Rai Kishan Chand, who now owns 6,043 acres, paying a revenue of Rs. 11,775; Babu Moti Chand, who holds 2,186 acres, assessed at Rs. 3,499; Babu Ravinandan Prasad, with 1,833 acres, paying Rs. 3,403; and Babu Sham Das, who has 1,594 acres, paying Rs. 2,075. In addition to these the Maharaja of Benares holds 3,764 acres in this pargana, with a revenue demand of Rs. 6,486, and the Raja of Vizianagram owns 1,327 acres, assessed at Rs. 1,265.

The Raghubansis have been settled in the pargana for many centuries, tradition relating that their earliest acquisition was Niar, which was given as dowry by Raja Banar to Deo Kunwar, his daughter's husband. This man settled in Deorain, and his descendants grew and multiplied, by degrees gaining possession of all Katehir, Sultanipur, Jalhupur, Sheopur, Barah and Mahwari, as well as a large tract in the Jaunpur district. Their power culminated in the days of Raja Doman Deo, who resided at Chandrauti, where he built the great fort, and who obtained from Sher Shah the grant of Katehir on a rent-free tenure. Little is known of the actual history of Doman Deo, who appears to have occupied a position very similar to that of Tilok Chand, the great ancestor of the Bais Rajputs in the districts of Rai Bareli and Unao in Oudh. Almost all the Raghubansis claim to be descended from him, though it seems certain that by his day the clan must have been widely spread over the north of this district and the south-east of Jaunpur. For a long time after the death of Doman Deo the Raghubansis retained their possessions intact, and indeed they managed to engage for this and the neighbouring parganas at the permanent settlement, in spite of the treatment

they had received at the hands of Raja Balwant Singh and his successor, who did all in their power to break the influence of the old lords of the soil in every part of the province. Their later history, however, has been less happy, for they suffered heavily under the revenue policy of early British days, and a great proportion of their lands passed into the hands of the auction-purchasers. They have never reconciled themselves to their changed position, and in 1857 it proved necessary to teach them more than one severe lesson. One or two families of the Raghubansis still retain fair estates, and at the present time their chief representatives are Babu Jang Bahadur Singh of Air, Babu Pheku Singh of Chandrauti and Babu Bacha Singh of Kaithi, all of whom possess much influence among their fellow-clansmen.

The population of Katehir has exhibited the same fluctuations as have been observed in the rest of the district. In 1853 the pargana contained 74,719 inhabitants, but the figure dropped to 69,649 in 1865 and to 64,460 in 1872. The total then rose to 73,975 in 1881, and ten years later it was 78,303. At the census of 1901 a decline was again recorded, the population aggregating 73,495 persons, of whom 71,570 were Hindus, 1,909 Musalmans and 16 of other religions. There is no town in the pargana, and the people are wholly agricultural: the largest place is Dhaurahra, though this is merely an overgrown village. Barthara, Ajgara and Kaithi also contain over two thousand inhabitants in each case; and besides these there are several other villages of considerable size, of which Chandrauti, Chaubepur, Niar and Cholapur have been separately mentioned. Means of communication are distinctly good, and have been much improved since the construction of the metre-gauge railway from Benares to Ghazipur, which traverses the eastern portion, with stations at Kadipur and Rajwari. The west is within easy reach of the loop line to Jaunpur, and a road through the centre of the pargana connects the Babatpur station with that of Kadipur. Parallel to the former line runs the metalled road from Benares to Ghazipur, and a similar road goes northwards through the centre to Azamgarh, crossing the Nand by a bridge near Cholapur. The unmetalled roads comprise those from Benares to Sindhora and Kirakat in the west, and to Niar and Chandwak in the east, as well as a connecting link

from Bela to Sindhora, a road from Kadipur station to Chaubepur and Balua, and one from Sandha on the Ghazipur road to Dhaurahra.

KATHIRAON, *Pargana* PANDRAH, *Tahsil* BENARES.

A large and important village in the north of the pargana, situated on the borders of Jaunpur in 25° 32′ N. and 82° 45′ E., on the north side of the unmetalled road running from Benares and Baragaon to Mariahu in Jaunpur, at a distance of about 22 miles north-west from the district headquarters. The village lands are very extensive, covering 2,550 acres, of which nearly 1,500 acres are cultivated, while no less than 155 acres are under groves. The soil is mainly clay, well suited for rice cultivation, and irrigated from several large sheets of water, the chief of which are the Parhaila Tal in the north-west and the Sadha Tal to the south-west of the main site. The latter *jhil* is dammed by an earthen embankment for regulating the supply of water. The southern portion is different, possessing a rich loam soil irrigated from wells. The village, to which the provisions of the Village Sanitation Act, 1892, have been applied, is somewhat scattered: it contains few points of interest save an old fort on the east and a Muhammadan *imambara* on the west, as well as a mosque and several temples. The population in 1901 numbered 2,505 souls, of whom 165 were Musalmans, the principal castes being Brahmans, Koeris and Banias. There is an aided school here, and a bazar in which markets are held daily; a small fair takes place during the Ramlila festival.

Kathiraon has little history. The name is said, with some probability, to be derived from *kathgram*, the place of wood: but the reason is not obvious. For centuries it was held by Nanwag Rajputs, who eventually sold it to a Punjabi Goshain; he in turn bestowed it on a Brahman, one Bisheshwar Dube, whose descendants still own the village in *pattidari* tenure at a revenue of Rs. 3,362.

KOL ASLAH *Pargana, Tahsil* BENARES.

This is a pargana of considerable size in the north-west of the district, and forms a compact block of country bounded on

the east by Katehir, on the south by Athganwan, on the west by Pandrah and on the north by the Kirakat tahsil of Jaunpur. Its area is 55,915 acres, or 87·37 square miles.

Kol Aslah is a fertile tract in a highly tilled and prosperous condition. The drainage is principally effected by the Nand, a small stream that has its origin just within the borders of Jaunpur and enters the pargana at Benda; thence it flows south-east, parallel to the Jaunpur road as far as Phulpur, where it bends eastwards and continues in that direction with a very sinuous course through the centre of the pargana, eventually falling into the Gumti in Katehir. The Nand has a shallow bed of heavy clay, with sloping banks: it attains a considerable volume during the rains, but at other times is practically dry. It collects the drainage of the country on either side, including the whole pargana with the exception of the extreme south, where a small watercourse follows the boundary of Pandrah and unites with the Barna. The soil is either loam of a good quality or clay, the former predominating. Clay occurs mainly in the northern portion, a rice country dotted with numerous *jhils*, notably the Dangehi Tal on the Jaunpur road in the village of Karkhiaon, the Jalkhata Tal in Gajokhar, the large *jhil* in the adjoining village of Nadoi and the Barha Tal in Charon. South of the Nand loam is more common, but clay is found on the Athganwan border and in the various depressions, the chief of which is the Kawar Tal, a semi-circular sheet of water on the right of the road from Baragaon to Kuar and Mariahu. This is connected with several other *jhils* in the neighbourhood, and as there is no natural outlet flooding takes place in years of heavy rainfall. Beyond the rice tract the land stands fairly high and is well wooded, thickly populated and amply provided with wells for irrigation purposes.

In 1840 cultivation extended to 36,948 acres, and since that time it has expanded in a noticeable degree. By 1882 the total had reached 39,350 acres, and for the five years ending in 1906 the average was 38,271 acres or 68·4 per cent. of the whole. While there is a slight apparent decline, it should be observed that the double-cropped area has risen from 1,551 acres in 1878 to an average of 10,064 or 26·3 per cent. of the cultivation at the

present time. This is a very remarkable figure and is the highest in the tahsil, although it is exceeded in several parts of Chandauli. Only 3,644 acres are returned as barren, and of this 1,670 are under water and 1,764 are taken up by roads, railways, village sites and the like. But 14,000 acres, or 25 per cent., of the whole are shown as culturable; and though this includes 1,379 acres of grove land and 2,687 acres of current fallow, there still remains much land of which a portion at least could be successfully reclaimed. The pargana is very fully irrigated, and on an average 52·4 per cent. of the cultivation is watered, while in many years this figure has been largely exceeded. A few of the tanks are utilized for the purpose, but wells form the principal source of supply: they are mainly of the masonry type, and have rapidly increased in numbers of late years.

Of the two harvests the *kharif* covers by far the larger area, averaging 27,743 acres as compared with 20,534 sown in the *rabi*. Rice is the chief crop, accounting for 46·1 per cent. of the harvest; it is mainly of the late or transplanted variety, and the great extension of the rice area is a notable feature in the history of the pargana. Next come *juar* and *arhar* with 11·9, sugarcane with 10·5 and maize with 10·2 per cent. The sugarcane area has declined here, as elsewhere, but the crop still is of great importance. Mention should also be made of hemp, which covers a large area and, with sugar, forms the principal article of export. Barley, as usual, is the chief *rabi* product, and by itself constitutes 44·6 per cent. of the harvest, an additional 4·8 per cent. being sown in combination with wheat, while still more is mixed with gram, which accounts for 8·1 per cent. The remaining crops of any note are peas and wheat, covering 18·9 and 13 per cent., respectively.

The predominance of high-caste cultivators is as marked as in the neighbouring parganas. In 1906 the total area included in holdings was 41,101 acres, and of this 27·6 per cent. was in the possession of Brahmans, 24 per cent. was held by Bhuinhars and 8·2 per cent. by Rajputs. The last are mainly of the Nagbansi clan, though there are a few Bisens, Raghubansis and others. Of the rest Kurmis hold 14·1, Ahirs 5·5 and Chamars 4·2 per cent., while smaller areas are tilled by Kayasths, Banias,

Bhars, Lohars, Lunias and several other castes. No less than 54·9 per cent. of the land is in the hands of occupancy tenants, and 16·1 is held at fixed rates, the average rental for these two classes being Rs. 4-6-3 and Rs. 4-10-0, respectively. Tenants-at-will, who hold 14·2 per cent., pay only Rs. 4-3-9; but this is due to the fact that their lands are generally of an inferior nature, the better soils having been long under tillage and appropriated by the privileged tenants. The balance comprises 10·9 per cent. held by proprietors as *sir* or *khudkasht*, 2·9 by ex-proprietors and one per cent. rent-free. Very nearly 30 per cent. of the cultivated area is sublet, and the rent paid by these *shikmi* tenants averages Rs. 9-2-3 per acre—a rate that fairly indicates the real value of the pargana. The present revenue demand stands at Rs. 87,338 gross and Rs. 85,032 net, the difference being due to the *malikana* paid to the Maharaja of Benares on account of certain lands. The same cause accounts for the decrease of the revenue to the present figure from Rs. 97,815 paid in 1840, when the right to the dues had not yet been admitted.

For the origin of this claim it is necessary to trace briefly the history of the pargana. The name is supposed to be derived from the two villages of Kol and Aslah; but though the latter still survives, there is no longer any sign of the former. It is more probable that the word Kol is derived from the name of the early proprietors, who were Kolaha Bhuinhars and retained possession of the tract till the beginning of the eighteenth century. At that time the pargana was included in the *sarkar* of Jaunpur, and was held jointly by Kirpa Nath, the head of the Kolahas, and Thakur Bariar Singh of Pindra. These men refused to acknowledge the authority of Mansa Ram when the latter received the grant of the three *sarkars* of Jaunpur, Benares and Chunar, but on the arrival of a military force the *zamindar* of Pindra submitted, and afterwards gave his daughter in marriage to Balwant Singh, the son of Mansa Ram. Kirpa Nath, on the other hand, continued refractory and refused to recognise the marriage; but eventually, finding himself unable to resist, he blew out his brains, and the entire pargana thus came into the hands of Bariar Singh. The latter was succeeded by his sister's son, Babu Ajaib Singh, who subsequently became the *naib* of Raja Mahip

Narayan Singh, from whom he received a perpetual lease in the name of his son, Babu Sheoparsan Singh, with whom the pargana was settled by Mr. Neave in 1790. In 1799 the property was confiscated on account of Sheoparsan's complicity in the rebellion of Wazir Ali, and it was afterwards settled permanently with Raja Udit Narayan Singh. The Maharaja is now the proprietor of the greater part of the area, holding 36,032 acres at a revenue of Rs. 63,857. Altogether Bhuinhars hold 86·8 per cent. of the entire area, while of the rest 3·8 is owned by Brahmans, 2·6 by Musalmans, 2·5 by Banias, and smaller proportions by Kayasths, Goshains, Rajputs and others. Nawab Sitara Begam holds 1,282 acres assessed at Rs. 2,201, and a few of the Benares bankers have acquired small estates. The pargana contains 147 villages, at present divided into 245 *mahals*. Of the latter 171 are single and 61 joint *zamindari*, 11 are imperfect *pattidari* and two are *bhaiyachara*.

The population of Kol Aslah has fluctuated considerably in the course of the last fifty years. From 71,533 in 1853 it fell to 66, 260 in 1865 and to 60,808 in 1872. Then it rose rapidly to 70,062 in 1881 and to 73,316 ten years later. At the last census, in 1901, a decline was again observed, the number of inhabitants being 65,269, of whom 62,059 were Hindus, 3,129 Musalmans and 81 of other religions. The pargana contains a number of large villages, of which the chief are Baragaon, Pindra, Basni and Sindhora, while several others of no particular importance possess over a thousand inhabitants. In the matter of communications the tract has the advantage of the loop line of the Oudh and Rohilkhand Railway, which passes through the centre and has stations at Mangari and Phulpur, the former being known as Babatpur. Parallel to the railway on the west runs the metalled road from Benares to Jaunpur, passing through Pindra and Phulpur, from the latter of which a metalled branch leads to the station of that name. Another metalled feeder connects it with the Babatpur station on the east, and with Basni and Baragaon on the west. From Mangari a road runs eastwards to Chaubepur, and from Phulpur station a second goes to Sindhora, there joining the road from Benares to Kirakat in Jaunpur. In the west of the pargana the principal

road is that from Sheopur to Baragaon and thence to Kathiraon in Pandrah. This is joined at Baragaon by a branch from the village of Babatpur, and at Kuar it is crossed by the roads from Basni to Rampur and from Tamachabad and Anai to Pindra, the latter forming part of a direct road from Pindra to Kathiraon.

LOHTA, *Pargana* DEHAT AMANAT, *Tahsil* BENARES.

A large village in the north-west of the pargana, standing in 25° 18′N. and 82° 56′E., on the unmetalled road from Benares to Kalka Bara and Bhadohi, about four miles west from the city. The place had in 1901 a population of 2,219 persons, of whom 1,073 were Musalmans, chiefly Sheikhs and Julahas, while Brahmans, Koeris and Banias are the prevailing Hindu castes. Lohta is administered under the Village Sanitation Act, 1892, and contains an upper primary school and a bazar; the market was once of considerable importance by reason of the sugar trade, but this has greatly diminished of late years and most of the factories have been closed. A large annual fair takes place here in February, in honour of the Musalman saint Shah Madar, and is attended by some four thousand persons. The village has a total area of 308 acres, of which some 230 acres are cultivated. It gives its name to a *taluqa* which includes a large portion of the pargana and is now the property of the Maharaja of Benares; it is assessed to a revenue of Rs. 19,385. The *taluqa* was administered separately in former days, but in 1841 was included in the Dehat Amanat pargana.

MAHWARI, *Pargana* MAHWARI, *Tahsil* CHANDAULI.

The capital of pargana Mahwari is a small village lying on the right bank of the Ganges in 25° 24′ N. and 83° 12′ E., between the river and the unmetalled road from Kaili to Balua, at a distance of some fifteen miles north-east from Benares and about ten miles from the tahsil headquarters. The main site stands on the high bank, and below this is a considerable stretch of alluvial ground, varying in extent with the action of the stream. The place, which is owned by resident Bhuinhars, is quite unimportant, and at the last census contained 448 inhabitants, of whom 28 were Musalmans. An aided school is maintained here.

MAHWARI *Pargana, Tahsil* CHANDAULI.

This pargana lies in the north-west of the tahsil, and consists in a stretch of country extending inland for a varying distance from the Ganges, which washes the western border, separating it from pargana Jalhupur of the Benares tahsil. To the north lies Barah and to the south Dhus and Mawai, the eastern confines being formed throughout by the very irregular boundary of Barhwal. The Ganges shore is some eleven miles in length from north to south, while the breadth of the pargana ranges from less than two miles in the narrowest to about six miles in the widest part, where it almost touches the borders of Ghazipur. The area is apt to vary by reason of the changes in the alluvial lands along the river: for the five years ending in 1906 it averaged 22,710 acres, or 35·5 square miles.

The strip of sandy land along the river is here very narrow, as the main channel follows the outside or convex edge of the curve and keeps close under the flood bank, though in the north it widens out where the stream changes direction to the west. The low bank to be seen in pargana Mawai at first gives place to a high reef of *kankar*; but further down, from Kanwan to Balua, it again changes into a low ridge of sand and mud, overtopped by the river when in flood. Another stretch of *kankar* intervenes between Balua and Mahwar Kalan but at the latter place the river sweeps to the north-west, leaving a low sandy expanse on its right bank which is constantly inundated during the rains. The soil above the bank is light and sandy, the cultivation is generally inferior and means of irrigation are deficient by reason of the great depth of the water level below the surface and the unstable nature of the subsoil. This is chiefly the case, however, in the south, for from a point about three miles south of Mahwari itself to Kaithi on the northern boundary there is a belt of black *karail* soil running through nine villages in succession. Further inland the soil changes to a light but fertile loam, which comprises the bulk of the pargana: the level drops slightly and water is within comparatively easy reach. The eastern portion of the pargana, lying beyond the road from Sakaldiha to Hasanpur and embracing 31 villages, is of a different nature, as the surface sinks into a depression

dotted with small *jhils*, in which the soil is the stiff clay known locally as *dhankar* and suited only for the cultivation of rice. The drainage is naturally defective, and in places *usar* makes its appearance ; the surplus waters, so far as any exit can be said to exist, make their way northwards into the small watercourse known in pargana Barah as the Banganga.

The development of the pargana is not so full as that of other parts of the tahsil. In 1840 the area under tillage was 14,954 acres, or 62 per cent. of the whole, and in 1878 the figure had risen to 15,813 acres. Since that time there has been but little improvement : and of late years an actual decline has been observed, the average between 1901 and 1906 being 15,800 acres or 69·6 per cent. of the whole. On the other hand the double-cropped area has very greatly increased, the present average being 3,116 acres or 19·7 per cent. of the cultivation, as compared with only 125 acres in 1878. A large amount of land, aggregating 3,791 acres or 16·7 per cent. of the whole pargana, is shown as barren, but this includes 1,521 acres under water and 1,115 acres occupied by roads, buildings and village sites, though the remainder is still considerable and comprises for the most part the unfertile sandy soil along the Ganges. That returned as culturable is 3,120 acres, from which should be deducted 382 acres of groves and 404 acres of current fallow. The pargana is better off for irrigation than its neighbours on the north and south, the average area watered being 36·9 per cent. of the cultivation. One-third is derived from tanks and the remainder from wells, which are steadily on the increase. Their construction is difficult near the Ganges, where the subsoil is sandy and the water level sinks to sixty feet below the surface; but in the interior the depth is no more than thirty feet, and they can be made cheaply and with ease.

The *kharif* harvest exceeds the *rabi* in point of area, the respective averages being 9,937 and 8,965 acres. The chief crops are rice, which is mainly of the late variety and accounts for 40 per cent. of the land sown in this harvest, and *bajra* in combination with *arhar* 21·2 per cent. The latter are most usually found in the lighter and poorer soils, while elsewhere their place is taken by *juar* and *arhar*, which make up 14·3 per cent.

There is a fair amount of sugarcane cultivation, though very much less than that grown fifty years ago, and the remainder consists chiefly in small millets and the usual autumn pulses. The principal *rabi* crops are barley, 30·8 per cent.; peas, 24·5; gram, alone and mixed, 23·3; and wheat, 6·9 per cent. Poppy is grown somewhat extensively, averaging 445 acres, and the rest is mainly linseed or *masur*.

As is the case in most parts of the tahsil the cultivation is mainly in the hands of high-caste tenants. In 1906 the total area included in holdings was 16,492 acres, and of this 35 per cent. was tilled by Rajputs, 23·9 by Brahmans and 5 per cent. by Kayasths, while smaller amounts are held by Banias and Bhuinhars. Of the rest Ahirs are in possession of 12·3, Koeris of 6·1 and Chamars of 3·4 per cent., while Lunias, Bhars, Musalmans and a few others make up the remainder. There is a very large amount of proprietary cultivation, aggregating 34·6 per cent. of the whole; occupancy tenants hold 34·2, those at fixed rates 20·2, tenants-at-will 9·2 and ex-proprietors 1·4 per cent., while a few acres are rent-free. The average rental for fixed rate holdings is Rs. 3-10-11 per acre, that of occupancy lands Rs. 4-3-3 and for tenants-at-will Rs. 5-2-2. The rate in the case of *shikmis* is Rs. 7-8-10, and the area sublet amounts to over 34 per cent. of the whole. The revenue demand of the pargana now stands at Rs. 24,114, to which may be added Rs. 2,905 on account of cesses; the total has remained practically unchanged since 1840, save for a small increase derived from the resumption of old revenue-free grants.

The pargana is made up of 78 villages, and these are at the present time divided into 159 *mahals*. Of the latter only eleven are owned by single proprietors, while 117 are joint *zamindari*, 29 are imperfect *pattidari* and two are *bhaiyachara*. The total does not include the 16 alluvial *mahals* on the banks of the river, which are subject to periodical revision under the ordinary rules. Among the proprietors Rajputs greatly preponderate, holding 9,000 acres or very nearly 40 per cent. of the whole. They are drawn principally from the Bhrigbansi and Raghubansi clans, who own 6,271 and 1,954 acres, respectively, no others being of importance. Brahmans, including Gujaratis, hold 27·6, Kurmis

14·7, Banias 8·3 and Bhuinhars 6·9 per cent., the balance being in the hands of Musalmans and Kayasths. There are no large landowners, and the only property of any size is that belonging to the Jagambari Uri *math* at Benares, which has acquired 1,054 acres, paying a revenue of Rs. 2,679. With the exception of a small colony of the Raghubansis near Balua, the whole of the pargana in former days was the property of the Bhrigbansis, and this clan still retains the great majority of the villages in the eastern half; but the Rajputs of Mahwari have fared little better than their neighbours in the adjoining tracts, and during last century much of their ancient estates has passed into the hands of the money-lenders.

In 1853 the pargana possessed a population of 18,375 souls, and though it dropped to 17,944 in 1865 it had recovered by 1872, when the total was 18,380. A rapid increase then ensued, the number of inhabitants being 19,445 in 1881 and 20,574 ten years later. A decline was again observed in 1901, when 19,988 persons were enumerated, this figure including 19,096 Hindus and 892 Musalmans. There is no town in the pargana, the chief place being Balua, while Mahwar Kalan alone possesses over a thousand inhabitants; Mahwari, the capital, is quite an insignificant village. Means of communication are limited to unmetalled roads. One of these skirts the river from Kaili in the south to Balua, and thence continues to Tanda Kalan in Barah: it is a highway of some importance, since Kaili is connected by similar roads with the Dufferin bridge and also with Mughal Sarai and Chandauli. To the east of this runs a second road through the centre of the pargana from Chandauli and Sakaldiha to Hasanpur, joining the former between Mahwari and Balua.

MAJHWAR, *Pargana* MAJHWAR, *Tahsil* CHANDAULI.

The place which gives its name to the Majhwar pargana and also to the railway station at Chandauli is a small village lying in 25° 14′ N. and 80° 17′ E., a mile and a half distant from the tahsil, on the road going south-eastwards to Dharauli. It is a place of some antiquity, being the capital of a pargana at least as early as the days of Akbar: but nothing is known of its history. The population in 1901 numbered 684 souls, including

51 Musalmans and a large community of Bhrigbansi Rajputs who have owned the village for several centuries. There is neither school nor market, Chandauli being within easy reach.

MAJHWAR *Pargana*, *Tahsil* CHANDAULI.

This, the southernmost pargana of the tahsil, lies to the south of Barhwal, extending to the confines of the Mirzapur district. To the west is Dhus, and to the east pargana Narwan and the Shahabad district of Bengal. It is roughly rectangular in shape, having a maximum length of twelve miles from east to west and a greatest breadth of eight miles from north to south. The total area is 48,582 acres or 75·9 square miles.

The pargana is a lowlying tract, but the danger of inundation during the rains is largely obviated by the presence of a fairly complete drainage system. The Karamnasa flows through the south-east corner, entering the pargana at Fatehpur on the Mirzapur border and leaving it at Konian in the extreme east. It is a stream of considerable dimensions, at all events when swollen in the rains, and has a deep bed with high banks on either side and little if any alluvial cultivation. At Halua the Karamnasa is joined by the Garai, which for some miles forms the western boundary and then bends eastwards through the centre of the pargana with a very tortuous course. In the dry season the bed is almost empty: but during the rains, in consequence of the low level of the surrounding country, it spreads over a large expanse. The Garai assumes a more imposing appearance in the eastern portion of its course, and its banks become more steep and defined. This is after its junction, near Gorari, with the Chandraprabha, another small river that takes its rise in Mirzapur: it enters this district at Dudh and then turns east past the village of Baburi to re-enter Mirzapur and to appear once more at Jarkhor. The stream is sometimes utilised for irrigating the lands in its neighbourhood, but is otherwise of little importance. Both this and the Gorai are fed by a few small drainage channels, which are frequently dammed to store water for irrigating the rice fields. In heavy rain the dams not uncommonly burst with unfortunate results. Often, too, the floods cause damage indirectly, as the villagers pass their surplus water on

to their neighbours' lands. In the north-east the country is beyond the influence of the rivers, and the drainage passes mainly into the great Rahil Tal of pargana Barhwal. The soil of the pargana is principally loam, with a tendency to sand in the more elevated spots and on the high banks of the Karamnasa and Garai. South of the latter and east of the Chandraprabha there is a good deal of *karail* or black soil, which becomes increasingly prevalent towards the Mirzapur border; but altogether it does not cover more than one-tenth of the total area. Clay preponderates in the north and north-west and is known locally as *dhankar*, rice being the main product of this tract.

The standard of development is fully as high as in other parts of the tahsil, and there has been a steady improvement since 1840, when 38,096 acres were under cultivation. The total had risen to 40,811 in 1878, while for the five years from 1901 to 1906 it averaged 40,533 acres or 83·4 per cent. of the whole. This proportion is exceeded in Narwan alone of all the parganas of the district, and is the more remarkable as no less than 12,814 acres, or 31·6 per cent. of the net cultivation, bear two crops in the year. There is naturally but little land still available. The area returned as culturable is 4,948 acres, or 10·2 per cent. of the whole: but this includes 958 acres of grove land and 1,761 acres of recent fallow. The barren area, 3,101 acres in all, includes 1,571 acres under water and 1,314 acres occupied by sites, buildings and roads, so that the balance is almost insignificant. The pargana is fairly well provided with means of irrigation, and on an average 33·2 per cent. of the cultivation obtains water. Wells are the chief source of supply, and are very numerous; water is found at 50 or 60 feet below the surface, but the construction of wells is difficult only in a few places, where the subsoil is of a sandy nature. Tanks and embankments are still employed to a considerable extent, as indicated above.

Majhwar is one of the few parganas in which the *rabi* area exceeds that of the *kharif*, the averages being 27,963 and 25,368 acres, respectively. This, however, does not appear to have been always the case, for both in 1840 and in 1878 the position was reversed. The chief autumn staple is rice, which is principally of the late variety and aggregates 71·6 per cent. of the area

sown. Next come *juar* and *arhar* with 7 and sugarcane with 4·8 per cent., the latter having greatly decreased in extent during the past fifty years. In the lighter soils *bajra* is frequently to be seen, as well as small millets and the various autumn pulses. In the *rabi* peas cover the largest area, aggregating 23·1 per cent. of the harvest. Then come barley with 19·7, peas alone and in combination with 17·8, and wheat with 12 per cent. Poppy cultivation is a marked feature of the pargana, the average area being 1,320 acres, which is not approached in any other part of the district. Other crops include linseed *masur*, and the small pea known as *kesari*.

The cultivation is mainly in the hands of high-caste tenants and proprietors, as out of a total area of 42,867 acres included in holdings in 1906 no less than 39·2 per cent. was tilled by Rajputs, with few exceptions of the Bhrigbansi clan, 17·4 by Brahmans, 5·9 by Bhuinhars and 5·8 by Kayasths and Banias. Of the better cultivators Koeris held 8, Kurmis 6·6, Ahirs 3·5 and Musalmans 2·2 per cent., while Lunias, Chamars, Lohars and others made up the balance. As much as 29 per cent. was proprietary cultivation and 2·3 per cent., the highest proportion in the district, was held by ex-proprietors, an illustration of the way in which the old owners of the soil have lost ground; 22·8 was in the hands of tenants at fixed rates, 34·4 of occupancy tenants and 10·3 of tenants-at-will, the remainder being rent-free. Some 2,200 acres were rented in kind, a larger area than in any pargana except Barhwal, where the conditions are very similar, and the custom is retained in the case of more or less precarious land on the edges of *jhils* and the like. The average cash rental for tenants-at-will is Rs. 3-14-3 per acre, for occupancy holdings Rs. 2-15-11 and for those at fixed rates Rs. 2-15-4. These are lower than in any other pargana: and the same remark applies to land sublet, which amounts to about 36 per cent. of the whole and pays on an average no more than Rs. 6-11-0 per acre.

The present revenue demand is Rs. 40,815, exclusive of cesses, and the decrease from Rs. 41,162 in 1840 is due to the acquisition of land for public purposes. The pargana contains 185 villages, and these are divided into no fewer than 674 *mahals*. Of the latter 128 are owned by single proprietors,

413 are joint *zamindari*, 130 are imperfect *pattidari*, two are held in the perfect form of the same tenure, which does not occur elsewhere in the district, and one is *bhaiyachara*. In former days practically the entire area was in the hands of the Bhrigbansis; but they have lost heavily during the past century, and much land has been acquired by the money-lenders of Benares and elsewhere. Rajputs now own 17,941 acres, or nearly 37 per cent. of the whole, and this is exclusively the property of Bhrigbansis. Next to them come Brahmans with 24·3, Bhuinhars with 18·6, Musalmans with 4 and Banias and Kalwars with 3·1 per cent. apiece, the rest being owned by Kayasths, Khattris and Koeris. The largest proprietor is the Rani of Agori Barhar in Mirzapur, who has purchased 4,728 acres with a revenue demand of Rs. 5,908: this comprises the *taluqa* of Chandauli, and was originally bought from the Barhaulias by the Raja of Jaunpur. The Rani manages her own affairs, and has a residence and estate offices at Chandauli. The Gurari *taluqa* was first sold to Nawab Husaini Begam of Jaunpur, but it was afterwards put up to auction and purchased by Joshi Bhairon Nath, a prominent Brahman of Benares, who has a house at Partabpur; the property is 3,296 acres in extent, and pays a revenue of Rs. 1,543. The Majhwar *taluqa*, now under the management of the Court of Wards, is owned by Dulhin Ram Kunwar, the representative of the family of Diwan Ausan Singh, who acquired it from the Rajputs. The Maharaja of Benares owns 2,131 acres, assessed at Rs. 3,497, and the Raja of Vizianagram has a small estate of 462 acres in this pargana.

The population of Majhwar has greatly increased during the past fifty years. From 39,535 in 1853 it rose to 42,652 in 1865, to 43,128 in 1872, to 45,445 in 1881 and to 47,972 in 1891. At the last census a slight decline was observed, the total being 46,244, of whom 2,904 were Musalmans. There is no town in the pargana, but Chandauli and Baburi are places of considerable size, while Kanta, Jarkhor and three other villages contain over a thousand inhabitants. Except in the north means of communication are somewhat indifferent, though it is almost a necessary concomitant of the nature of the country. Through the north passes the chord line of the East Indian Railway, with a station at Chandauli; and parallel to this runs the grand trunk

road. From the latter unmetalled branches take off at Chandauli, leading to Sakaldiha on the north, to Kaili on the north-west, to Baburi and Chakia on the south-west and to Dharauli and Bhabhua in Shahabad on the south-east. From Dharauli another road goes due north to Said Raja station and thence to Zamania in the Ghazipur district.

MAWAI, *Pargana* MAWAI, *Tahsil* CHANDAULI.

The village from which the Mawai pargana derives its name is a place of no great size or importance, standing on the right bank of the Ganges, in 25° 19′ N. and 83° 7′ E., at a distance of four miles east from the Dufferin bridge and about eleven miles north-west from Chandauli. It is approached by an unmetalled track leading from the bridge-head to Kaili and thence going north to Saidpur in the Ghazipur district. Of its early history nothing is known, but it was the capital of a pargana at least as early as the time of Akbar, though the place does not figure in history. It contained at the last census a population of 379 persons, including 22 Musalmans, while that of Mawai Khurd, an adjoining site, was 238; the inhabitants are mainly Koeris and Kurmis. The proprietor is the Hon'ble Munshi Madho Lal. The village has neither school nor market, and is noted only for the red pepper grown here.

MAWAI *Pargana, Tahsil* CHANDAULI.

Mawai is the smallest of the eight parganas that constitute the Chandauli tahsil and is a three-sided tract of very irregular outline, marching with Ralhupur on the west and south, with Dhus on the east and with Mahwari for some two miles on the north-east; while on the north the Ganges forms the boundary, separating it from pargana Jalhupur of the Huzur or Benares tahsil. The area varies with the changes in the course of the Ganges, but the fluctuations here are inconsiderable: the average for the five years ending in 1906 was 12,235 acres or 19·12 square miles.

The river here flows close under the flood bank and there is no cultivation in the actual bed. The bank itself is here formed of porous earth and attains no great height; so that the neighbouring fields are liable to inundation when the river rises in flood.

Above the bank is a line of thirteen villages in which the black alluvial soil known as *karail* predominates, this comprising somewhat over one-fourth of the whole pargana. Interspersed among the stretches of *karail* are patches of sandy *balua*; and throughout this portion the subsoil is pure sand, rendering the construction of wells extremely difficult. There are no tanks, so that irrigation is very scarce and the crops grown are of an inferior order. In the two westernmost villages, Naria and Dandi, some attempt has been made to store water by throwing a dam across a small watercourse that leads into the river, but the area thus protected is insignificant. There is another drainage channel of a similar nature lower down, which forms the boundary between this pargana and Mahwari. Inland the *karail* gives place to *balua*, and this changes into loam and clay as the level drops to that of the rest of the tahsil. The country is flat and sparsely wooded, generally resembling the adjacent tracts of Dhus and Ralhupur.

The pargana is fully cultivated, and as early as 1840 the area under tillage was 7,657 acres. This rose to 8,087 acres in 1882, and since that time there has been no further increase. The average for the last five years was in fact but 7,826 acres or 64 per cent., a lower proportion being found in Ralhupur alone. On the other hand there has been a considerable extension of the area bearing a double crop, which was but 98 acres at the last revision of records and now averages 1,353 acres, or 17·3 per cent. of the cultivation. The proportion of barren land is high, 2,132 acres or 17·4 per cent. being thus returned; but this includes 1,184 acres under water and 740 acres occupied by villages, buildings, roads and the like. The culturable waste, 2,277 acres in all, is chiefly old fallow of little value; the grove area is but 124 and that of current fallow 227 acres. Means of irrigation are naturally somewhat deficient, owing to the character of the soil. On an average some 27·5 per cent. of the cultivated area receives water, though this has on several occasions been greatly exceeded. Near the river wells are very difficult to construct and are apt to fail in dry years, as has recently been the case near Mawai itself. On the whole wells supply three-fifths of the irrigated land, and tanks the bulk of the remainder.

The *rabi* has always been the more important harvest in this pargana, averaging 5,058 acres as compared with the 4,113 acres of the *kharif*. The chief crop is barley, which accounts for 30 per cent. of the area, followed by gram alone and in combination, 29·4 per cent.; peas, 22·5 and wheat, 7·8 per cent. Other products include mustard, linseed and poppy. In the *kharif* rice takes the lead with 30·9 per cent., two-thirds being of the late variety; and then come *bajra* and *arhar* in the light soils with 22·9, *juar* and *arhar* in the better lands with 22·4 and sugarcane with 3 per cent., while the balance is chiefly made up by the small millets known as *sanwan*, *kodon* and *mandua*, and the coarse autumn pulses.

The cultivating community of Mawai differs somewhat in its composition from that of the rest of the tahsil. Here Brahmans take the lead, holding 20·8 per cent. of the land, and next come Ahirs with 17·7 and Musalmans with 14·1, while Rajputs cultivate no more than 9·9 per cent. They belong to various clans, but only the Raghubansis occur in any strength. Of the other castes Kurmis hold 8·6 per cent., and Lunias, Chamars, Koeris and Banias make up the bulk of the remainder. In 1906 the total area included in holdings was 8,271 acres, and of this 12·9 per cent. was tilled by proprietors, 15·7 was held at fixed rates, 44·5 by occupancy tenants and 25·8 per cent. by tenants-at-will, a small amount being rent-free or else in the possession of ex-proprietors. The area sublet comprises 31 per cent. of the whole and the average rental for *shikmis* is Rs. 7-2-1 per acre, as compared with Rs. 5-15-0 for tenants-at-will, Rs. 5-1-0 for those with occupancy rights, and Rs. 3-15-1 for tenants at fixed rates. The revenue of the pargana is Rs. 20,495, but there has been some decrease since 1840, when it stood at Rs. 20,868, the difference being due to the appropriation of land for public purposes.

In former days the whole of this pargana, as well as Ralhupur, was owned by Musalmans, whose ancestors originally settled at the village of Lerna under the leadership of one Saiyid Muhammad Ismail. In that place are to be seen the tombs of two prominent Muhammadan personages, known as Saiyid Jalal and Saiyid Fateh Ali, who are said to have fallen in battle. Their descendants, however, gradually lost ground, and by the time of

the permanent settlement only 19 villages remained in their possession. The last century witnessed a further reduction, and now their property is confined to the single village of Pathra. The place of the Musalmans has been taken for the most part by residents of Benares, and at the present time the largest estate is that of the Maharaja of Benares, who holds 1,317 acres assessed at Rs. 2,362, situated in Kunda Kalan and in the south-west corner. Munshi Madho Lal owns 981 acres with a revenue of Rs. 2,416, including part of the Chhitampur *taluqa*, and portions of Sahjaur on the Ganges and of Dihwa, Zafarpura and Dharna in the south. A recently-acquired property is that of Babu Mathura Das, who owns four whole villages and one in part, with an area of 1,043 acres and a revenue of Rs. 2,165. Altogether Brahmans hold 33·7 per cent. of the area, Gujaratis 16·2, Bhuinhars 11·1, Musalmans 10·2, Banias 9·7 and Rajputs 8·8 per cent., while small amounts are owned by Kayasths, Telis and others. The total area belonging to Rajputs is 1,098 acres, and of this 838 are the property of Raghubansis and 260 acres are held by Barhaulias. The pargana contains 51 villages and these are divided into 91 *mahals*, of which 36 are single and 41 joint *zamindari*, the remaining 14 being imperfect *pattidari*.

The population of Mawai has grown remarkably since 1853, when it numbered 9,748 souls. The total fell to 8,463 in 1865, but rose to 10,831 in 1872, to 12,089 in 1881 and to 12,479 in 1891. At the last census the number of inhabitants was 12,398, the figure including 10,704 Hindus, 1,669 Musalmans and 25 of other religions. The tract is wholly rural, and the only village with more than a thousand inhabitants is Kunda Kalan, though Bahadurpur is a place of almost the same size. Means of communication are good in the south, which is traversed by the grand trunk road and by the East Indian Railway, the junction of Mughal Sarai lying close to the pargana boundary. From the station an unmetalled road runs northeastwards to Kaili, where it meets a similar road from the Dufferin bridge; the latter passes through the village of Mawai, and continues along the river bank as far as Balua in pargana Mahwari.

MIRZA MURAD, *Pargana* Kaswar Raja, *Tahsil* Gangapur.

Mirza Murad is part of the village of Gaur, which lies on the grand trunk road in 25° 17′ N. and 82° 47′ E., at a distance of 15 miles west from Benares. The name was originally given to an old Mughal *sarai* on the road, and is presumably derived from Murad, the son of Akbar, though nothing is known of its history. The Musalman inhabitants of the place, however, style themselves Mirzas, and to this fact they attribute the appellation of the village. It contains a police station, a post-office, a cattle-pound and a large upper primary school. There is also a bazar in which markets are held twice a week. The population at the last census numbered 1,745 persons, of whom 284 were Musalmans; the prevailing Hindu castes are Chamars and Gautam Bhuinhars, the latter holding the village in under-proprietary tenure.

MUGHAL SARAI, *Pargana* Mawai, *Tahsil* Chandauli.

Mughal Sarai, commonly written Mogul Serai, is one of the most important railway junctions in the United Provinces, as here the main line of the East Indian system is joined by that of the Oudh and Rohilkhand Railway, and also by the chord line to Gaya in Bengal. The station and railway settlement are situated in 25° 17′ N. and 83° 8′ E., at a distance of six miles south-east from the Dufferin bridge over the Ganges at Benares. The grand trunk road runs parallel to the Oudh and Rohilkhand line and passes the station on the east, a mile before reaching Mughal Chak mentioned in the article on Alinagar. The name is derived from the *sarai* built in Mughal Chak, either by Akbar or else, according to another account, by two Mughal traders who settled there about 1745. The station and the dependent buildings and yards occupy part of the villages of Kudh Kalan, Kudh Khurd and Taranpur, none of which are of the slightest interest or importance. There is a bazar near the station which has sprung up to supply the needs of the railway community, a post-office and a settlement of the London Mission, which maintains a small dispensary here during the cold weather. The road traffic through the place is very considerable, and for the convenience of pilgrims a large *dharamsala* has been erected near the station by Kesri Lal, a

Marwari of Calcutta. The station was opened in 1862, and since that time the railway colony has extended greatly. In 1901 it contained 1,879 persons, of whom 1,323 were Hindus, 424 Musalmans and 132 of other religions, mainly Christians.

NADI NIDHAURA, *Pargana* BARAH, *Tahsil* CHANDAULI.

This large village lies in the north-east corner of pargana Barah, in 25° 29′ N. and 83° 16′ E., some twenty miles north-east from Benares and seventeen miles from the tahsil headquarters. It has a total area of 2,740 acres, though this figure is liable to vary by reason of the action of the Ganges, which flows along the northern boundary. Below the flood bank there is a wide stretch of alluvial soil, capable of producing good *rabi* crops and covering over 400 acres. The interior is light and sandy, save for a patch of black *karail* soil in the east. The lands are fully cultivated, the rental being Rs. 9,216, while the revenue demand is Rs. 4,826. There is very little irrigation, owing to the difficulty of constructing wells. The population in 1901 numbered 2,119 souls, including a large community of Ahirs and 627 Musalmans. The latter were the owners of the village in former days, but in the beginning of the nineteenth century their property was sold for arrears of revenue and passed into the hands of Hindu money-lenders. Recently there has been a further change of proprietors, as half the village has been mortgaged with possession to Ram Prasad of Ramgarh. The place is generally known as Nadi Nidhaura: but Nadi is in reality only a hamlet, standing about a mile distant from the main site. The village, which possesses an upper primary school, is administered under the provisions of the Village Sanitation Act, 1892.

NARWAN *Pargana, Tahsil* CHANDAULI.

Narwan is the easternmost portion of the tahsil and district, comprising a large tract of country bounded on the west by the Barhwal and Majhwar parganas. To the south lies the Shahabad district of Bengal, the dividing line in almost every place being the deep stream of the Karamnasa river. On the north and east the pargana marches with Ghazipur, separated in the case of the former by the small rivulet, known as the Lambuia, which

falls into the Ganges a mile beyond the district boundary. The total area is 67,339 acres, or 105·2 square miles, the greatest length from east to west being thirteen and the extreme breadth twelve miles along the western borders.

The Karamnasa is here a swift stream of some magnitude swelling into violent floods during the rains, when it attains a breadth of about 300 feet; but in the dry weather it shrinks into a succession of deep pools, between which its passage by fording is very easy. Its banks are high and in places broken by ravines, carrying down the drainage from the uplands. The soil above the bank is generally a sandy loam, which occupies about one-third of the pargana. The rest is either clay or the black soil known as *karail*, which prevails in Narwan to an extent unknown elsewhere. In the light lands means of irrigation are often deficient, as the sandy subsoil renders the construction of wells difficult and the water-level is unusually deep, frequently sinking to forty or fifty feet below the surface. The *karail* tract has a lower level, and there is no obstacle to the excavation of wells; but irrigation is to some extent impeded by the nature of the soil, which in the dry weather opens into fissures and cracks. The same fact militates against the formation of lakes and *jhils*, which are comparatively rare in spite of the absence of any natural drainage lines in the interior. The Lambuia on the northern border is a very insignificant stream, and only serves a small area; the land through which it passes is principally clay, being a continuation of the belt that traverses the northern half of Barhwal.

At the time of the permanent settlement Narwan was in a depressed and backward condition, but its subsequent development was very rapid, the fault having lain in the administration rather than in natural capacity. By 1840 the area under tillage was 59,273 acres, and since that time it has remained almost unchanged, although an immense increase has occurred of late years in the area bearing two crops in the year. In 1882 the total cultivation was 59,347 acres, and for the five years ending in 1906 it averaged only 57,951 acres. But even this gives the extraordinary proportion of 86·1 per cent. cultivated, which is far in advance of any other pargana. In another direction the progress has been most remarkable, for while in 1882 only 724

acres bore a double crop the figure now stands at 1,331 acres, or no less than 23 per cent. of the cultivation. There is consequently little room for further extension, the so-called culturable area being 5,752 acres or 8·5 per cent. of the pargana. This includes 404 acres of grove land and 1,739 acres of recent fallow, the rest being mostly of a poor quality. The barren area is 3,635 acres, but of this all save 173 acres is either under water or occupied by roads, railways, village sites and buildings. Owing to the nature of the soil the irrigated area is small, averaging less than eight per cent. of the cultivation. Wells are the chief source, and are on the increase; they can be constructed without difficulty in the *karail* soil, where the water-level ranges from 30 to 35 feet below the surface, but the sandy loam of other parts presents greater difficulties, and the depth is there 40 or 50 feet. Tanks, *jhils* and embankments, notably in the *karail* tract, are also utilized, but they have the disadvantage of failing when most required.

The *rabi* is, and always has been, by far the most important harvest, averaging 46,658 acres as compared with 24,580 cultivated in the *kharif*. The chief staple is gram, which alone and in combination covers 46·8 per cent. of the *rabi* area. Barley is seldom sown in this pargana, and amounts to only 4·1 per cent., being surpassed by wheat with ten per cent. Peas, linseed and poppy are grown in some quantities, while a very large area is sown with *kesari*, a very inferior and deleterious grain, though extensively used for food. In the *kharif* rice largely predominates, amounting to 73·1 per cent. of the area sown; the bulk of it is of the late or transplanted variety. Little else is produced in the heavy soils, but elsewhere *bajra*, the small millets and the coarse pulses are grown in considerable quantities.

The pargana is remarkable for the great preponderance of the higher castes among the cultivating community. Rajputs hold no less than 44·6 per cent. of the area included in holdings, which in 1906 amounted to 60,529 acres. The clans from which they are drawn are the Nagbansis, who cultivated 19,042 acres, the Bhrigbansis with 4,074 and the Gaharwars with 3,511. Next in order come the Bhuinhars, holding 18 per cent. of the whole, and then Brahmans with 17·4 per cent. The others are

comparatively insignificant, Koeris having 4·2 and Ahirs 3·4 per cent., while smaller areas are tilled by Kayasths, Musalmans, Chamars, Lohars and a few others. In the matter of cultivating tenures the pargana differs markedly from the rest of the tahsil. No less than 51·9 per cent. of the land is in the hands of proprietors, while only 8·3 is held at fixed rates and 24·3 by occupancy tenants; 13·9 per cent. is cultivated by tenants-at-will, and the remainder is either rent-free or in the possession of ex-proprietors. Cash rents are the general rule, but there is a fairly large area, 1,532 acres in all, in which rents are paid in kind, though such land is seldom other than precarious. The rental is very low, averaging Rs. 2-7-11 per acre for fixed-rate tenants, Rs. 3 for those with right of occupancy and Rs. 4-7-2 for tenants-at-will. These do not, however, fairly represent the value of the pargana, for no less than Rs. 9-15-1 per acre is paid by sub-tenants, and the area sublet amounts to 18 per cent. of the whole, and, owing to the unusual proportion of proprietary cultivation, does not by any means comprise all the best land. The revenue demand of the pargana at the present time is Rs. 57,001, exclusive of Rs. 9,898 on account of cesses. It has changed but little, and that only as the result of acquisition of land by Government, for in 1840 the total was Rs. 57,254.

Narwan contains 201 villages, and these are at present divided into 344 *mahals.* The proprietary tenures are in many respects unlike those found elsewhere, since only 18 *mahals* are held by single owners, while 121 are joint *zamindari*, 157 are imperfect *pattidari* and 48 are *bhaiyachara*, a form that very rarely occurs in other parts of the district. There are few large landowners among the proprietary body. The Maharaja of Benares holds 210 acres assessed at Rs. 361, Munshi Madho Lal 618 acres paying Rs. 1,854 and 2,404 acres, with a revenue demand of Rs. 3,973, have been acquired recently by Babu Bholanath, who was formerly in the service of an Orissa chief. The great bulk of the land has remained in the hands of the village communities, especially those of the Rajput caste. The latter in all hold 22,885 acres or 33·9 per cent. of the whole; and of this Nagbansis own 15,622, Chandels 4,381, Banaphars 1,559, Bhrigbansis 777 and Gaharwars 509 acres. Next follow Bhuinhars with 21·4,

Brahmans with 15, Musalmans with 11·3, Agarwal Banias with 8·7 and Khattris with 4·3 per cent., while the rest is mainly in the hands of Kalwars, Gujaratis and Kayasths.

The population is far less dense than in other parts of the district, and the variations that have occurred have been more pronounced. In 1853 the total was 39,723, and this dropped to 37,797 in 1865 but rose in 1872 to 39,555, and again in 1881 to 43,681. The next census, in 1891, witnessed a further increase, the number being then 45,090; but at the last enumeration the decline during the decade was found to have been very marked, as the total population was only 39,770, of whom 37,336 were Hindus, 2,431 Musalmans and three of other religions. There are no places of any size in the pargana, the chief being Said Raja and Naubatpur, which have been separately mentioned, while Shivapur, Kalyanpur, Arangi and Pipri alone contain over a thousand inhabitants. No village of Narwan exists, and the place from which the pargana takes its name has either disappeared or else has changed its appellation. Means of communication are very fair owing to the presence of two lines of railway. Through the north passes the main line of the East Indian system, with a station at Daina and another at Zamania, just beyond the district boundary; and through the south runs the chord line to Gaya, with a station at Said Raja. Parallel to the latter is the grand trunk road, which is carried over the Karamnasa by the bridge at Naubatpur, and this is crossed at Said Raja by an unmetalled road, invariably flooded during the rains, from Dharauli to Amra and Zamania. A branch of this road takes off at Amra, leading to Pipri and Sakaldiha, and from Daina station a road goes northwards to Ghazipur. The Zamania road is joined on the eastern borders of the district by that from Sasseram in Bengal, which crosses the Karamnasa by the ferry at Kakraith.

NAUBATPUR, *Pargana* NARWAN, *Tahsil* CHANDAULI.

The village of Naubatpur stands on the left bank of the Karamnasa river, in 25° 14′ N. and 83° 24′ E., at the point where the grand trunk road enters the district from Bengal, eight miles east from Chandauli and 26 miles from the civil station of Benares. The road is carried over the river by a

fine masonry bridge, built by Raja Patni Mal Bahadur, an Agarwal Bania of Dehli, son of Raja Balgobind and grandson of Raja Khayali Ram, between 1829 and 1831. An inscription on the bridge testifies that the work, which was performed with the pious intention of preserving Hindus from the contaminating influence of the unhallowed waters of the Karamnasa, was designed by Mr. James Prinsep and Captain William Grant, with the sanction of Lord William Cavendish Bentinck, then Governor General, and that it was completed by the Raja's son, Ram Kishan. This bridge had been preceded by several unsuccessful attempts made with the same object, among those who had tried and failed being Rai Bhara Mal, the minister of Raja Himmat Bahadur Goshain; Nana Farnavis, the well-known minister of the Peshwa of Poona; and Rani Ahilia Bai, the Indore princess who built many temples in Benares. There is now a second bridge over the Karamnasa on the railway from Mughal Sarai to Gaya, a short distance to the north.

From its position Naubatpur attained considerable importance in former days. Tradition says that it was built by a local governor named Nabi Khan, after whom the place was called Nabinagar. His palace is supposed to have stood on the mound near the present site, on which ruined remains of some magnitude and extent are still visible. The name Naubatpur was derived from his drum or *naubat*, an emblem of high nobility. Subsequently the place was rebuilt by Bisram Singh, an official of Raja Balwant Singh, and to the same person is attributed the masonry *sarai*. Before the opening of the main line of railway Naubatpur was a market of great local repute, but it has since lapsed into insignificance. The population at the last census numbered 885 persons, of whom 106 were Musalmans. The chief Hindu castes are Bhuinhars and Banias; the former own the village, paying a revenue of Rs. 433 on a total area of 246 acres. There is an inspection bungalow here on the grand trunk road.

NIAR DIH, *Pargana* KATEHIR, *Tahsil* BENARES.

An ancient village standing in 25° 33′ N. and 83° 3′ E., in the extreme north of the pargana, on the high right bank of the Gumti, some seventeen miles north of Benares by an

unmetalled road leading to the Chandwak pargana of Jaunpur. The village with its small bazar is built on either side of the road, and contains an upper primary school: the population in 1901 was 1,461 persons, including 93 Musalmans and a large number of Brahmans. The *zamindars* are Uswal Banias, while a share is held by Rai Batuk Prasad, a city banker.

A small fair takes place on the occasion of the Ramlila at the temple which adjoins the old mound above the Gumti bank, to the west of the main site. The mound is of no great size, but is of undoubted antiquity and many legends are connected with it. The story goes that when Duryodhan banished the Pandava brethren they took service under assumed names with the Raja of Bairant, now in the village of Ramgarh on the east side of the Ganges. On hearing this Duryodhan invaded the country under the ostensible pretext of recovering a famous cow of his, then kept at Hariharpur in this pargana. The cow was seized and taken to Bahura on the opposite bank of the Gumti, and at the same time the Raja of Bairant reached Niar Dih in pursuit. There Arjun enquired as to the whereabouts of the cow, and the place was described as *niare* or "near." Shooting an arrow he lamed the animal, which was then secured, and from this episode, too, Bahura received its name, the word denoting "bringing back." It is probable that the mound is an old Raghubansi fort, similar to those at Hariharpur and Chandrauti: it has not yet been excavated.

PANDRAH *Pargana, Tahsil* BENARES.

Pandrah occupies the north-western corner of the district and is a tract of irregular shape and no great size, bounded on the north and west by the Kirakat and Mariahu tahsils of Jaunpur, and for a short distance on the south-west by pargana Bhadohi of the Mirzapur district. To the south is Kaswar, separated by the river Barna, and to the east Athganwan and Kol Aslah. The total area is 30,857 acres, or 48·2 square miles.

The northern portion lies lower than the rest, and is a rice-bearing tract with a stiff clay soil similar to that in the adjoining parts of Jaunpur and Kol Aslah. The drainage is somewhat

defective and the surface water collects in numerous *jhils* the largest of which are the Sadha and Parhaila Tals in Kathiraon and the Sunwa Tal in Malhath to the east. These are all connected by more or less indefinite channels, their overflow passing eastwards during the rains into the low valley of the Nand. In the remainder of the pargana the level rises, and the soil becomes a rich loam of fair consistency. Along the south-western border flows the Bisuhi, a small stream of Jaunpur, which has a well-defined channel and joins the Barna in the south-western corner of the pargana at Sarawan. The Barna is also fed by one or two small watercourses which carry down the drainage of the uplands, uniting with the main stream at Akodha, Balua and Kundi. The last is the largest and has a course of about seven miles, for a short distance forming the boundary of this pargana and Kol Aslah. Along the banks of the rivers the soil is generally light and sandy, but this belt is of little width and the great bulk of the area is highly productive and well tilled.

The land under cultivation amounted to 20,229 acres, or two-thirds of the whole pargana in 1840, and to 20,912 acres in 1882. Subsequent years have witnessed a further development, for between 1901 and 1906 the average was 20,929 acres, or 67·8 per cent., while the double-cropped area has risen from 267 acres in 1882 to no less than 4,455 acres, or 21·3 per cent. of the net cultivation. There is still a large proportion of culturable waste, which averages 7,802 acres or 25·3 per cent. of the pargana area; but from this should be deducted the 1,153 acres of grove land and 1,257 acres of current fallow. Still there remains in all 5,395 acres at least nominally fit for tillage, so that the pargana has clearly not reached the limit of expansion. The barren area is small, aggregating 2,126 acres, and this includes 1,804 acres either under water or else occupied by village sites, buildings and roads. In the matter of irrigation Pandrah has unequalled advantages. The average returns show 54·5 per cent. of the cultivation as irrigated, and on several occasions this amount has been largely exceeded. Almost the whole is supplied from wells, which are very numerous and are in the great majority of cases of masonry: they can be constructed without difficulty in all parts, water being found at a moderate depth except on the river banks.

The *kharif* harvest greatly exceeds the *rabi* in point of area, the respective averages being 13,638 and 11,732 acres; but occasionally the position is reversed, as was the case in 1882. Rice is the chief autumn staple, and occupies one-third of the *kharif* area, most of it being of the transplanted variety. The rest consists mainly in *juar* and *arhar* with 17·4, sugarcane with 12·4 and maize with 10·7 per cent. This is one of the few parganas in which sugarcane has made headway of late years, and the proportion is the highest in the district. The other crops include hemp, the small millets, such as *kodon* and *mandua*, and the autumn pulses. In the *rabi* barley, either sown alone or in combination, makes up more than half the area; by itself it accounts for 44·9 per cent.; mixed with wheat 5·3 per cent; while gram alone and mixed contributes 14·3 per cent. Peas and wheat also are important crops in this pargana, with 17·9 and 12·2 per cent. of the area, respectively.

As in the adjoining parganas the cultivation is mainly in the hands of high-caste tenants, 36·6 per cent. being held by Brahmans, 20 by Rajputs, chiefly Nanwags, with a few Chauhans, Bisens and others, and 7 per cent. by Bhuinhars. Of the rest 13·9 is tilled by Kurmis, 4·5 per cent. by Lohars and smaller proportions by a number of other castes, such as Goshains, Ahirs, Kayasths and Chamars. The total area included in holdings in 1906 was 22,557 acres, and of this 13·6 per cent. was cultivated by proprietors, 33·4 by tenants at fixed rates, a higher figure than in any other pargana of the district, 39·5 by occupancy tenants, 11·6 by tenants-at-will and 1·3 per cent. was rent-free, the small remainder being in the hands of ex-proprietors. As usual in this tahsil almost all the land is cash-rented, the average rate for tenants-at-will being Rs. 4-15-5 per acre, for occupancy holdings Rs. 4-6-3 and for those at fixed rates Rs. 5-2-4. The reason that the last are the highest is that they apply to the best and oldest cultivation, whereas the tenants-at-will have to content themselves with inferior lands which in former days were not considered worth the expense of tillage. A large proportion, amounting to over 30 per cent. of the whole, is sublet, and, as it is included for the most part in the fixed-rate area, it fetches a high rent, the average being Rs. 8-12-6 per acre. The revenue of

the pargana now stands at Rs. 59,701, exclusive of cesses. There has been a considerable increase since 1840, when the total was Rs. 57,836 in spite of reductions on account of land taken up by Government, since in May 1877 the area was extended by the transfer of six villages from Jaunpur.

In former days the pargana, which was named after a colony of fifteen villages, was the property of Nanwag Rajputs; but of late years they have lost a good deal of their ancestral possessions. They still retain 2,474 acres, comprising the villages of Hasanpur, Biraon and Kharawan; and Rajputs altogether hold 4,506 acres or 14·6 per cent. of the whole, the other clans being Bais and Raghubansis. Brahmans own 24·1, Goshains 18·3, Bhuinhars 17·5 and Banias 9·2 per cent., the remainder belonging to Kayasths, Sonars and Musalmans. The Anai *taluqa*, a Muhammadan trust property administered as *waqf*, is 1,988 acres in extent and pays a revenue of Rs. 5,150, and is the largest individual estate. The Maharaja of Benares owns 1,577 acres, assessed at Rs. 4,502, but the only other properties of any size are those of several Benares bankers and traders, whose acquisitions are of very recent origin. The pargana contains 103 villages, at present divided into 190 *mahals*, of which 65 are single and 114 joint *zamindari*, and the remaining 11 are held in imperfect *pattidari* tenure.

The population of Pandrah has undergone the same fluctuations as its neighbours. From a total of 35,818 in 1853 it fell to 32,670 in 1865 and to 30,651 in 1872. Then it rose to 36,396 in 1881, and ten years later it was 37,552. During the ensuing decade it remained stationary, for at the census of 1901 the number of inhabitants was 37,266, of whom 35,492 were Hindus, 1,773 Musalmans and one a Christian. The pargana possesses no town and the largest village is Kathiraon, while Dandupur, Kharawan and Barhi Nawada contain a good number of inhabitants, though they are mere agricultural settlements. The tract is somewhat remote, and means of communication are indifferent. The principal road is that from Tamachabad to Pindra in Kol Aslah and this is joined at Anai by a road from Baragaon. The north of the pargana is traversed by the roads from Basni to Rampur and from Baragaon to Mariahu, the latter passing

through Kathiraon, whence a branch runs westwards to join the Pindra road.

PHULPUR, *Pargana* KOL ASLAH, *Tahsil* BENARES.

A village of no great size, standing in 25° 31′ N. and 82° 49′ E., on the metalled road from Benares to Jaunpur, at a distance of 18 miles north-west from the district headquarters. A branch metalled road leads to the Phulpur station on the loop line of the Oudh and Rohilkhand Railway, which actually stands some two miles north-east of the village within the lands of Khalispur; and the road thence continues eastwards in an unmetalled state to Sindhora. In former days Phulpur was a place of some importance, being just halfway between Benares and Jaunpur; but now it is an insignificant bazar owing most of its consequence to a police station and a post-office. A encamping-ground and a road bungalow are still maintained here, but the fine old *sarai* is now in ruins. Adjoining Phulpur on the south is the large village of Pindra, which is separately mentioned, and on the east is Mani, which contains a school. The population of Phulpur at the last census numbered 848 persons, of whom 50 were Musalmans. Kurmis are the prevailing Hindu caste, but the proprietors are Bhuinhars.

It is said that the original name of the village was Maddu, and that the bazar was founded by Rani Gulab Kunwar, the wife of Raja Balwant Singh and the daughter of the Pindra *zamindar*. The story goes that the village was formed by attaching to the bazar a portion of the land from each of the adjoining estates, and that the Rani, likening this process to that of plucking flowers from plants, consequently called it Phulpur.

PINDRA, *Pargana* KOL ASLAH, *Tahsil* BENARES.

This large village stands in 25° 29′ N. and 82° 50′ E. on the metalled road from Benares to Jaunpur, some fifteen miles north-west from the former and four miles from the Babatpur railway station. It consists of a fine bazar, built on either side of the roadway, and a number of hamlets scattered about the village lands. The latter have an area of 2,243 acres of which some 1,650 are cultivated, while 50 acres are under groves. The

place lies low, and is drained somewhat imperfectly by the Nand, which, during the hot weather, has an almost dry bed and flows along the northern boundary. The population, which in 1881 numbered 3,238 souls, had risen at the last census to 3,460, of whom 3,017 were Hindus, 436 Musalmans and 7 Christians. The prevailing castes are Brahmans, Bhuinhars and Kurmis, while Banias, Kayasths and Julahas also occur in some strength. The village, to which the provisions of the Village Sanitation Act, 1892, have been applied, contains a post-office, a large upper primary school and a small girls' school, the latter being managed by the London Mission from its outstation at Babatpur. A fair takes place here annually on the occasion of the Ramlila festival, and markets are held twice a week in the bazar. The proprietor of the village is the Maharaja of Benares, who has a tahsil here for the collection of rents in this pargana. Pindra is a very valuable property, for, whereas the present rent-roll amounts to Rs. 4,828, the revenue demand is no more than Rs. 466.

The village has long been held by the Bhuinhars, and at the beginning of the eighthteenth century Bariar Singh of Pindra owned a large share of Kol Aslah, sharing it with Kirpa Nath Singh of Baragaon. The former resided in the strong fort which is still to be seen, and was the only *zamindar* of these parts who did not submit to Mansa Ram. The latter terminated the quarrel by marrying Gulab Kunwar, the daughter of Bariar Singh, to his son, Raja Balwant Singh, who thus acquired a predominant position in the pargana. In 1749 the widow of Bariar Singh offered a stout resistance to Shuja-ud-daula, who was then marching to Benares against Balwant Singh, and her heroic defence so pleased the Nawab that he delivered over the fort to her keeping. The place remained in the possession of Bariar Singh's family till 1799, when it was confiscated on account of the implication of Babu Sheoparsan Singh in the rebellion of Wazir Ali, and bestowed on Raja Udit Narayan Singh.

Within the village of Pindra lies the small hamlet of Aslah, which gives its name to the pargana. This was once a place of importance and was the residence of the pargana officers, but the only remnant of its former position is the ruins of a palace. Near the latter is a grove, said to be that of Mir Muhammad,

who held the pargana in the days of Shahjahan. The local story says that he was dismissed from his post for the cruel murder of Bikram Sah, the Bhuinhar *zamindar* of Bikrampur, who had omitted to make his obeisance on coming into the deputy's presence. By the grave is a loose slab of stone, three feet long and two feet broad, with a Persian inscription dated in the second year of Shahjahan. The inscription is merely of interest as illustrating the insecurity of private property at that period, for it threatens the destroyer of the building it was designed to protect with such a punishment as would be merited by a Musalman who killed a pig in a mosque or a Hindu who slaughtered a cow in the temple of Jagannath. The stone, however, is held in great veneration by the inhabitants, and is known as a *tilak bir*, or a thing to swear on, doubtless because of the penalty to which the legend refers.

RAJA TALAO, *Pargana* KASWAR SARKAR, *Tahsil* BENARES.

Raja Talao, or as it is more commonly and correctly called Rani Talao, is a large tank on the southern side of the grand trunk road, at a distance of nine miles south-west of the Benares cantonments. It is situated in 25° 16′ N. and 82° 5′ E., in the village of Kachnar, just within the limits marked out by the Panchkosi road. The village at the last census contained 466 inhabitants, chiefly Kurmis, and is owned by the Maharaja. There is an inspection bungalow here, as well as a military encamping-ground and store depôt; near the latter is a police outpost, dependent on the Mirza Murad station. The tank was originally called Ram Sagar, and was built by the wife of Raja Mahip Narayan Singh as an act of charity. On the west side is a temple of Shiva, and on the east is one dedicated to all the Vaishnavite deities; both these shrines and other buildings owe their origin to the same Rani. A considerable fair takes place here on the occasion of the Rathjatra in Asarh, and then the Vaishnavite gods are carried in state on a car of many wheels to a second tank, about a mile distant, built by Raja Balwant Singh and known as the Sheo Sagar. They are brought home on the following day, and in going and coming the car is drawn by men, who consider it an act of religious merit to put a shoulder to the wheel. The two

days are regarded as a general holiday in the neighbourhood, and occasionally the Maharaja himself attends and gives the car a starting push.

RALHUPUR, *Pargana* RALHUPUR, *Tahsil* CHANDAULI.

The place which gives its name to the Ralhupur pargana is a wholly insignificant village lying in 26° 15′ N. and 83° 2′ E., on the right bank of the Ganges, between the river and the metalled road from Benares and Ramnagar to Chunar, some six miles south from the Dufferin bridge, and fourteen miles east from the tahsil headquarters. It adjoins Ramnagar, and the growth of that town has completely absorbed whatever importance Ralhupur once possessed. The village is almost uninhabited, and at the last census contained only 32 persons, mainly of the Kumhar caste: it is the property of the Maharaja of Benares.

RALHUPUR *Pargana*, *Tahsil* CHANDAULI.

This is the westernmost pargana of the tahsil, and comprises a small tract on the right bank of the Ganges, which separates it from pargana Dehat Amanat and the city of Benares. The river forms the western and north-western boundary, while to the north and north-east lies pargana Mawai, to the south-east Dhus, and to the south the Bhuili pargana of the Mirzapur district. The total area is 19,691 acres or 20·77 square miles.

The variations in the area are but slight, and are confined to a small portion between Ramnagar and the confines of Mawai. Above the former place the bank of the Ganges rises to a fair height and is composed of hard earth and *kankar*, the main channel passing directly beneath it and causing little erosion. Below Ramnagar the curve in the river's course throws the stream to the opposite side, and the bank in this pargana dropt so a sloping expanse of sand which is only covered when the river is in high flood. In the north, between the railway and the road from Benares to Ramnagar, the sandy soil of the Ganges shore gives place to the stiff black *karail* which predominates in five villages. There is another tract of similar nature in the south-east, beyond the main line of the East Indian Railway, this being a continuation of the *karail* belt in pargana Dhus. The characteristics of

this portion are the same as in the adjoining pargana: there are numerous tanks and *jhils*, and during the rains there is some danger from excessive floods. The remaining and larger part of the pargana has a light loam soil, sinking at times into clay, while on the high bank there is a marked tendency to sand and the surface is scored by ravines, the largest being one that starts near Jeonathpur station and passes into the Ganges at Ralhupur. In the sandy villages there are no means of irrigation, owing to the nature of the subsoil and the great depth of the water-level, which necessitates boring to a depth of 60 feet or more.

The pargana has few natural advantages and has not attained a high standard of development, though the unculturable area is necessarily large by reason of the unusual proportion of sand and of ground occupied by railways, roads and sites. In 1840 there were 11,348 acres under tillage, but this had dropped to 11,241 acres in 1882. Since that time some improvement has been effected, for during the five years ending in 1906 the average cultivation was 12,130 acres, or 61·6 per cent. of the whole area. The double-cropped area, however, shows a great increase, as it has risen from 605 acres in 1872 to an average of 1,842 or 15·2 per cent. of the cultivation at the present time. The land returned as barren amounts to 3,896 acres, but of this 1,368 are under water and 1,340 occupied by buildings and the like. The so-called culturable waste comprises 3,665 acres, or 18·6 per cent. of the whole pargana; but this includes 322 acres of groves and 430 acres of current fallow, while much of the remainder is of a poor quality. The pargana has fair means of irrigation, 29·6 per cent. of the cultivated area being irrigated on an average, while in dry seasons this figure is largely exceeded. Wells are the chief source of supply, and are both plentiful and on the increase; their construction is, however, difficult on the river bank, as the subsoil is generally sandy and the depth of the water level is 60 feet or more. Tanks are largely utilised, as in the neighbouring pargana of Dhus; but they are unsatisfactory, failing when the need of water is greatest.

The crops grown in Ralhupur do not differ from those cultivated in the rest of the tahsil. In the *kharif*, which covers on an average 7,600 acres as compared with 6,192 sown in the *rabi*, the

chief staple is rice, amounting to 36·3 per cent. of the harvest, most of it being of the late variety. In the lighter soils *bajra* and *arhar* are extensively grown, averaging 25·4 per cent., and next come *juar* and *arhar* with 13·3 per cent., and the small millets and coarse autumn pulses. The sugarcane area is very small, averaging 250 acres or only one-fifth of the amount grown in 1840. Of the spring crops the chief are barley and gram, which alone and in combination constitute 66·6 per cent. of the area sown. Then follow peas with 15·8, wheat with 8 and poppy with 3·2 per cent.

Ralhupur differs from several other parganas of the tahsil in the composition of its tenantry owing to the predominance of low-caste cultivators. In 1906 the total area included in holdings was 12,801 acres, and of this 21·3 per cent. was held by Kurmis, 11·9 by Musalmans, 11·8 by Brahmans, 10·7 by Ahirs, 6·5 by Rajputs, 6·3 by Lunias and 5 per cent. by Gonds. The remainder is principally in the hands of Chamars, Bhuinhars, Koeris and Banias, though many castes are represented. There is but a small amount of proprietary cultivation, this aggregating 7·3 per cent. of the whole, a lower figure than in any other pargana in the district. Tenants at fixed rates hold 15·6, those with occupancy rights 38, and tenants-at-will 37·1 per cent., this last proportion being nowhere exceeded. The small remainder is held rent-free. About 26·7 per cent. of the land is sublet, and the rental in such cases averages Rs. 8-15-5 per acre, as compared with Rs. 6-7-3 paid by tenants-at-will, Rs. 5-10-0 for occupancy holdings and Rs. 4-15-3 for those at fixed rates. The revenue of the pargana now stands at Rs. 34,595, exclusive of cesses, and the decrease from a total of Rs. 35,749 in 1840 is due to the appropriation of land for public purposes.

The Maharaja of Benares owns 9,163 acres, assessed at Rs. 19,218, and 2,596 acres, paying a revenue of Rs. 4,571, are the property of the Hon'ble Munshi Madho Lal. Altogether 53·7 per cent. of the area belongs to Bhuinhars, 17·1 to Brahmans, 7·2 to Gujaratis, 6·6 to Banias, and 5·3 to Musalmans. The remainder is in the hands of Ahirs, Kurmis, Lunias, Rajputs and a few others. The number of Rajputs is unusually small, and at no time do they appear to have been prominent. Formerly

the bulk of the land was in the possession of Musalmans, but, as in Mawai, they have lost most of their property during the past century and a half, the land having been acquired by the Maharaja and latterly by the money-lenders of Benares. At the present time the 80 villages of the pargana are divided into 99 *mahals*, including three which are alluvial and temporarily assessed: of the rest 69 are held by single owners, 24 are joint *zamindari* and three are imperfect *pattidari;* an area of 309 acres is revenue-free.

The population of Ralhupur has decreased to a marked extent during recent years. In 1853 the total was 26,966, and though it fell to 22,822 in 1865, it rose again to 26,937 in 1872 and to 29,417 in 1881. Ten years later it had dropped to 26,658, while in 1901 the number of inhabitants was 24,962, including 21,368 Hindus, 3,573 Musalmans and 21 of other religions. Nearly half the people reside in the town of Ramnagar, apart from which there is not a place of any size or importance, Ralhupur, which gives its name to the tract, being almost deserted. Means of communication are admirable, for the main line of the East Indian system traverses the south of the pargana, with a station at Jeonathpur, and the branch from Mughal Sarai to Benares goes through the north, passing the Bechupur station. Parallel to the latter runs the grand trunk road, and this is joined at the Jalilpur camping-ground by a metalled road leading to Ramnagar and the Ahraura Road station in Mirzapur. An unmetalled road goes eastwards from the bridge head along the river bank to Kaili, and others go from Ramnagar to Alinagar and from Ralhupur to Chakia.

RAMGARH, *Pargana* BARAH, *Tahsil* CHANDAULI.

This large village stands in 25° 27′ N. and 83° 15′ E., on the east bank of the small and irregular watercourse known as the Banganga, of which mention has been made in the pargana article, at a distance of eighteen miles north-east from the civil station of Benares and sixteen miles north from Chandauli. The village lands, which are of irregular shape, cover 1,080 acres, of which some 860 are cultivated, while a considerable proportion is under groves. The eastern half possesses a good *karail* soil,

but the rest is a sandy *balua* of very inferior fertility : irrigation is obtained from wells and the Banganga. The population, which in 1881 numbered 2,606 persons, had fallen in 1901 to 2,235, of whom 133 were Musalmans. The principal inhabitants are Raghubansi Rajputs, while the hamlet of Maharajganj is peopled almost wholly by Ahirs. There is a large upper primary school for boys and a small school for girls, belonging to the district board.

Ramgarh appears to be a place of great antiquity, and this and the neighbouring villages are connected with many local legends. The ancient fort at Bairant, an adjoining village to the south-east, is reputed to have been the residence of the Pandavas during the last year of their exile, and this is supposed to be confirmed by the existence of the *badshahi* or royal tank at Ajgara to the north-west. In Ramgarh itself, about a quarter of a mile south of the main site, is a famous temple called Ramshala, where about 150 years ago dwelt Kina Ram, a celebrated *fakir* of these parts. He is said to have been buried in the Kirm Khand *muhalla* in Benares, but his shrine in this village is held in large veneration. It is endowed with a considerable amount of revenue-free land, and is further supported by annual subscriptions of one rupee from every *zamindar* in the neighbourhood, from many in Ghazipur and Shahabad, and also from those of pargana Katehir, which is still closely connected with Barah owing to the fact that it formerly was included in the territory of the Raghubansis. The latter have lost almost all their property, not only in Ramgarh itself but also in the five other villages that formed the Ramgarh *taluqa*. With the exception of one-sixteenth, the proprietary right is now held by a *mahajan* named Ram Prasad.

The remains at Bairant were carefully examined by General Cunningham.* The fort, which is of earthwork but contains many broken bricks, measures 1,350 feet from north to south and about 900 feet in breadth. It stands on the Banganga, and the walls, which range from 70 to 100 feet in thickness, are still fairly high, though in many places they have been washed away by surface drainage. Traces of bastions are visible at the corners

*A. S. N. I., XXII, pp. 108—118.

and of gates in the four sides, while the exterior ditch is plainly discernible on the north and south. Near the north-east bastion is the site of some large building, and a small mound of ruins is to be seen in the southern portion of the interior. To the south of the fort, stretching along the high bank for about 7,700 feet, the remains of an ancient town are to be seen, and proofs are obtainable in the old bricks and fragments of pottery turned up by the plough. Punch-marked and inscribed Buddhist coins are frequently discovered, while portions of a Buddhist railing, stone hatchets, beads and bricks bearing early Gupta characters have also been found. The present village of Bairant lies some 380 feet to the north of the fort, and beyond the village again, to the north-east, is some high ground covered with broken bricks and pottery. Several other mounds exist between the village and Ramgarh, and the entire site undbubtedly deserves fuller exploration.

RAMNAGAR, *Pargana* RALHUPUR, *Tahsil* CHANDAULI.

Ramnagar is the only town in the district besides the city of Benares. It stands on the right bank of the Ganges, in 25° 16′ N. and 83° 2′ E., about four miles above the Dufferin bridge and sixteen miles west from Chandauli. It is within sight of the southern portion of the city, and is approached either by ferry from Nagwa or else by a metalled road connecting with the grand trunk road at Jalilpur. The latter continues southwards to Ahraura and Chunar in Mirzapur, with a branch to Chakia on the south-east; and another road goes due east to Mughal Sarai.

The place was of no importance whatever till its selection as a capital by Raja Balwant Singh in 1750. That chieftain then abandoned Gangapur as being too insecure, and built the great fort on the river bank which has since been the chief residence of his descendants. He also laid out the town, the form of which has been determined by the two broad central roadways, one running east from the fort and crossed at right angles by that from Benares. Just beyond the square thus formed is a triple gateway or *tirpolia*, which lends to the place a somewhat imposing appearance. The streets are here flanked with good masonry

houses, and all along the two main roads the shops are of brick, though elsewhere they are mud built with tiled roofs. The site is generally level, but there is good natural drainage into the Ganges : the houses have never been allowed to encroach on the roadway, so that the place is remarkably open and well ventilated.

Raja Chet Singh continued the work inaugurated by his father, and adorned Ramnagar in many ways ; but he will chiefly be remembered for the magnificent tank and temple in the spacious gardens of Kutlupur, to the north-east of the town. The temple, which was completed comparatively recently, is fully a hundred feet high, and is profusely adorned with carving to a height of about forty feet from the ground. The tank also has a temple at each corner, and is adorned by grand flights of steps leading down to the water on the four sides, so that it can accommodate an immense number of bathers. The place is said to have been sanctified by Veda Vyas, the reputed author of the *Vedas*, and his residence at Ramnagar is further commemorated by a small but elaborate temple within the fort itself.

The town is divided into twelve *muhallas*, generally called after their inhabitants, such as the Thatheri Bazar, Lohari-tola, Teliana and Patwa-tola : others refer to former villages on which the site has encroached, as Ramnagar Kohna or old Ramnagar, Bazidpur, Rattapura and Golaghat ; while the remainder include the Nimak Bazar or salt market, the Bazar Pem Singh, the Sarai Naka and Gurba Nala. The present importance of the place is of course much less than when the Rajas of Benares occupied a position of greater independence, and Ramnagar was for a time the seat of a provincial court. Within the past sixty years the population has fluctuated repeatedly. In 1853 the place contained 11,365 inhabitants : this fell in 1865 to 8,916, but rose in 1872 to 11,953 ; it dropped again to 10,069 in 1881, but ten years later it was 11,093. At the census of 1901 another decline was observed, the total being 10,882 of whom 5,258 were females. Classified by religions there were 8,778 Hindus, 2,095 Musalmans and nine others. The trade of the place is considerable, though it has suffered by the development of the railway system. The principal commodity is grain, the business being mainly conducted in the *gola* or small square near the fort. There are few industries of

any note, with the possible exception of riding-whips and articles in wickerwork. The town possesses a police station, located by the side of the Benares road, a post-office, a cattle-pound, a mud-built *sarai* on the southern outskirts, a middle vernacular school and a small school for girls. The principal fair is that which takes place during the Ramlila festival, referred to in chapter II.

Ramnagar has been administered under the provisions of Act XX of 1856 since 1860, and the Village Sanitation Act, 1892, is in force also. There were 2,935 houses in the town in 1906, and of these 1,648 were assessed to taxation. During the preceding three years the income from the house-tax averaged Rs. 2,518 annually, giving an incidence of Re. 1-7-3 per assessed house and Re. 0-3-6 per head of population; while the total annual receipts, including the opening balance, were Rs. 2,692. The expenditure for the same period averaged Rs. 2,960, the principal items being Rs. 1,044 for the upkeep of the town police force, Rs. 933 for the maintenance of a conservancy staff and Rs. 667 for local improvements. The *chaukidari* area only comprises the inhabited site, the total area of the *mauza* of Ramnagar being 834 acres, which includes some 360 acres of cultivated land. The whole is the property of the Maharaja of Benares, and is assessed to a revenue of Rs. 2,682.

ROHANIA, *Pargana* DEHAT AMANAT, *Tahsil* BENARES.

Rohania is the name given to a police station situated in the village of Gobindpur, which stands on the grand trunk road, in 25° 17′ N. and 82° 55′ E., at a distance of six miles south-west from the civil station. The place also possesses a post-office and a cattle-pound adjoining the *thana*, which is located at the point where branch roads lead to Ramnagar and Gangapur. According to local tradition the name Rohania is derived from the Rohni *nakshatra*, this being the division of the lunar year in which the fruit of a celebrated mango tree in the village was supposed to ripen. The population of Gobindpur at the last census was only 163 persons, mainly of the Kurmi caste. The total area is 129 acres, of which about 100 acres are cultivated, and the proprietor is the Maharaja of Benares, though the Kurmis hold some revenue-free plots. Close by is Bhulanpur or Balapur, the magnificent country seat of Munshi Madho Lal.

SAID RAJA, *Pargana* NARWAN, *Tahsil* CHANDAULI.

A village on the western borders of the pargana, lying in 25° 15′ N. and 83° 21′ E., on the north side of the grand trunk road, at a distance of five miles east from Chandauli and 24 miles east-south-east from the district headquarters. Close to the road runs the Gaya chord line of the East Indian Railway, with a station known as Said Raja, but actually situated in Shivapur, a village which adjoins Said Raja on the east and practically forms with it a single site. Branch roads lead north-east to Zamania in Ghazipur, and south to Dharauli on the borders of this district. Formerly the place was of some importance as a market, owing to its position on the great highway; but like Chandauli it declined with the opening of the main line of railway and the consequent diversion of traffic. Now that it possesses a station of its own the prosperity of Said Raja may be expected to recover. The population of the village in 1901 was 1,283, while that of Shivapur was 1,534, making a total of 2,817. This includes 794 Musalmans, chiefly Julahas, while Brahmans, Banias and Koeris constitute the bulk of the remainder. The place, to which the provisions of the Village Sanitation Act, 1892, have been applied, contains an old *sarai*, still in constant use, a police station, a cattle-pound, a post-office, and an upper primary school. It is now proposed to move the police station to Amra, where an outpost has been maintained hitherto; this being a considerable village on the Zamania road, some seven miles to the north-east. At Jagdis Sarai, a short distance west of Said Raja, there is an encamping-ground and store depôt. The village of Said Raja has an area of 171 acres, and is held by Brahman *pattidars* at a revenue of Rs. 171.

The place figures on several occasions in the history of the district. The name is said to be derived from a Gardezi Saiyid of Manikpur in Oudh, one Raje Ahmad, who founded the *sarai* about 1550. Nothing further is known of this person, save that he made over the lands to Kalyan Tiwari, by whom the name was changed to Kalyanpur, the present appellation of the revenue *mauza*. The tomb of Raje Ahmad is still in existence and is an object of some veneration, being visited every Thursday by the Musalmans of the place. He also built a well which once bore an

inscription, now unhappily effaced. There are three mosques in the village, but no records remain of their origin; but it is clear from the massive ruins found in the neighbourhood that Said Raja was once a considerable town. The adjoining village of Shivapur, also known as Baijnathganj and Harnathpur, was founded about 1745 by Baijnath Singh of Korauna, a dependent of Raja Balwant Singh. He built a fort and a bazar called Baijnathganj; but his successors, Harnath Singh and Sheo Singh, in like manner sought to perpetuate their names. The village was once noted for the manufacture of sugar, metal vessels and cotton carpets, but its industries at the present day are very insignificant.

SAKALDIHA, *Pargana* BARHWAL, *Tahsil* CHANDAULI.

This small town stands in 25° 21′ N. and 83° 16′ E., at a distance of six miles north from Chandauli and about twenty miles east from the district headquarters. Along the western outskirts of the town runs the road from Chandauli to Saidpur in the Ghazipur district, from which branches lead to Mughal Sarai on the south-west and Zamania on the east. Another road runs to the Sakaldiha station on the main line of the East Indian Railway, lying in the village of Chhatarbhojpur some two miles to the south-east. The place possesses a police station, a post-office, a cattle-pound, a large upper primary school and a bazar, in which markets are held twice a week. The place has declined of late years, for in 1881 it had a population of 2,880 persons, and this rose to 2,966 ten years later; while in 1901 the number of inhabitants was but 2,729, of whom 344 were Musalmans. The principal Hindu castes are Rajputs, Brahmans, Ahirs and Chamars. In consequence of the decline of the place the operations of Act XX of 1856, which had been applied to Sakaldiha in 1872, were withdrawn in 1903, and now only the Village Sanitation Act, 1892, is in operation. The village lands cover 402 acres, of which about three-fourths are cultivated.

Sakaldiha is of comparatively recent origin, having been founded about 180 years ago on the lands of Shukulpura, which is still the name of a village to the south. The founder was one Achal Singh of the Barhaulia subdivision of the Bhrigbansi clan of Rajputs. It soon became of importance as the headquarters of

the Barhaulias and gave its name to a *taluqa* of 31 villages. These were settled with the Barhaulias in 1795 for Rs. 6,545, but in subsequent years the Rajputs have lost the greater part of their estate. The *taluqa* is now divided into three *mahals*, one of which is still retained by the Barhaulias, represented by Thakurai Jadunath Singh and six other co-sharers, while a second belongs to the Maharaja of Benares and the third is owned by Sheonandan Misra. The decay of the Barhaulias has led to the decline of Sakaldiha, while an additional cause has been the diversion of trade to other markets since the construction of the railway.

SARNATH, *Pargana* SHEOPUR, *Tahsil* BENARES.

Sarnath is situated some four miles north of Benares, not far from the high road to Ghazipur. A more direct route, of which traces are still extant, seems formerly to have connected the city with Sarnath. Starting from the centre of Benares near the Pachganga-ghat, where Aurangzeb's mosque forms a conspicuous landmark, this road led due north past Lat Bhairon and crossed the Barna river at Purana Pul by a bridge, some remains of which can still be seen a little distance above the viaduct of the metre-gauge railway to Ghazipur. At the end of the eighteenth century a ruined Mughal bridge of three spans occupied the site. As the nearer abutment had been damaged by floods Mr. Jonathan Duncan, the then Resident of Benares had the bridge dismantled and used the stone for a new bridge over the same river near the present Bank of Bengal. Some further materials for Duncan's bridge, as we shall see later on, were obtained from the ruthless spoliation of the ancient Sarnath buildings. *

In the earliest period of which we have any record Sarnath was known as the "Deer Park" (Mriga-Dava) or "Abode of sages" (Rishipatana). It plays a prominent part in one of the Jataka or birth stories of the Buddha, the legend, as generally accepted, being as follows:—In one of his previous existences (Nigrodha-Miga-Jataka) the Buddha roamed the woods near Benares as the king of a herd of deer. The Raja of

* See *A. S. R.*, 1904-05.

Benares, who was fond of sport, had slaughtered so many deer that the king of the deer remonstrated with him and offered to furnish him with one deer daily throughout the year if he would give up slaughtering them for sport. The Raja consented. After some time, when it came to the turn of a hind, big with young, to be presented to the Raja, she objected that, although it might be her turn to die, yet the turn of her little one could not yet have arrived. The king of the deer (that is, the future Buddha) was struck with compassion, and offered himself to the Raja in place of the hind. On hearing the story the Raja exclaimed: "I am but a deer in the form of a man, but you are a man in the form of a deer." He at once gave up his claim to the daily gift, and made over the park for the perpetual use of the deer, on which account it was called the "Deer Park."*

At the time of the Buddha the Deer Park presumably was a favourite resort for those engaged in religious devotions. At least the story goes that Ajnata Kaundinya and the other four early attendants of the Buddha retired there for meditation after forsaking their master in Uravilva.† However this may have been, the Deer Park early became celebrated among the followers of the Buddha; for it was here that the master first made known his doctrines to the world, and the spot whereon he sat and preached has ever been revered as holy ground by the Buddhists.

Practically all that we know of Sarnath up to the fifth century of our era is derived from the monuments that have been unearthed there, and will be recounted below. From the fifth century onwards we possess much other information, furnished by the invaluable accounts of Chinese pilgrims to India, and particularly by those of Fa-Hien and Hiuen Thsang, the former of whom visited the site in the beginning of the fifth century, the latter between the years 629 and 645 A.D. Fa-Hien's chronicle is very concise. "Rather more," he says, "than ten *li* to the north-east of the city, he found the *vihara* in the park

* *Cf.* Beal, ***Buddhist Records of the Western World***, Vol. II., page 50; *A. S. R.*, Vol. I., page 106; and Rhys David's ***Buddhist Birth Stories***, Vol. I., page 199.

† *Ibid.*, Vol. II., page 46. For another legend concerning Sarnath, see below.

of the 'Rishi's Deer-wild.' In this park there formerly resided a Pratyeka Buddha, with whom the deer were regularly in the habit of stopping for the night. When the world-honoured one was about to attain to perfect Wisdom, the *devas* sang in the sky 'The son of king Suddhodana, having quitted his family and studied the Path (of Wisdom), will now in seven days become Buddha.' The Pratyeka Buddha heard their words, and immediately attained to Nirvana; and hence this place was named 'The Park of the Rishi's Deer-wild.' After the world-honoured one had attained to perfect Wisdom, men built the *vihara* in it."* Fa-Hien tells us, further, of Buddha's meeting with Kaundinya and his four companions in the park, and speaks of four topes which he saw—one to mark the spot where the five companions rose to salute the Buddha; a second where the master "turned the wheel of the Law;" a third where he delivered his prophecy concerning Maitreya; and a fourth where a certain *naga*, named Elapattra, questioned him. Fa-Hien also mentions two monasteries as existing in the Deer Park.

Hiuen Thsang's description is much fuller than his predecessor's, and, no doubt, in his day the buildings in the Deer Park were far more numerous and splendid, and the number of *bhikshus* far greater than when Fa-Hien visited it. We shall have to refer so frequently in the following pages to Hiuen Thsang, that it will be as well at the outset to quote his description at some length. "To the north-east," he says, "of the river Varana, about ten *li* or so, we came to the *sangharama of Lu-ye (stag desert)*. Its precincts are divided into eight portions *(sections)* connected by a surrounding wall. The storeyed towers with projecting eaves and the balconies are of very superior work. There are fifteen hundred priests in this convent who study the Little Vehicle according to the Sammatiya School. In the great enclosure is a *vihara* about 200 feet high; above the roof is a golden-covered figure of the Amra (An-mo-lo) or mango fruit. The foundations of the building are of stone, and the stairs also: but the towers and niches are of brick. The niches are arranged on the four sides in a hundred successive lines, and in each niche is a golden figure of Buddha. In the

* Legge, *Travels of Fa-Hien*, p. 94.

middle of the *vihara* is a figure of Buddha made of *teou-shih* (native copper). It is the size of life, and he is represented as turning the wheel of the law *(preaching)*. To the south-west of the *vihara* is a stone stupa built by Asoka-raja. Although the foundations have given way, there are still 100 feet or more of the wall remaining. In front of the building is a stone pillar about 70 feet high. The stone is altogether as bright as jade. It is glistening and sparkles like light; and all those who pray fervently before it see from time to time, according to their petitions, figures with good or bad signs. It was here that Tathagata *(ju-lai)*, having arrived at enlightenment, began to turn the wheel of the law (to preach)."*

After mentioning a multitude of other stupas and memorials Hiuen Thsang speaks of three lakes to the west and north of the monastery, and of a number of other monuments outside it, and then proceeds to describe the most magnificent stupa of all, 2 or 3 *li* to the south-west of the *sangharama*. This stupa was about 300 feet high. "The foundations," he states, "are broad and the building high, and adorned with all sorts of carved work and with precious substances. There are no successive stages *(to this building)* with niches; and although there is a standing pole erected above the cupola *(fau poh)*, yet it has no encircling bells."†

For how long after Hiuen Thsang's visit Sarnath continued to flourish is not definitely known, but the evidence of monuments and inscriptions proves that it was still thriving at least in the twelfth century A.D., and it is probable that it owed its downfall to the iconoclastic Moslems under Qutb-ud-din Aibak, who devastated Benares in 1194 A.D.; for the condition of the excavated ruins proves that a violent catastrophe, accompanied by wilful destruction and plunder, overtook the place. Certain it is that after the overthrow of Buddhism in India Sarnath was completely deserted and all its buildings, with the exception of one magnificent stupa, became buried in the heaps of their own accumulated *débris*. Indeed, so completely levelled did the site become that it was only a fortuitous discovery at the close of the

* Beal, *Buddhist Records of the Western World*, Vol. II., p. 45-46.
† *Ibid.* Vol. II., p. 51.

18th century that drew the attention of archæologists to it and subsequently led to its exploration. But before proceeding to narrate the history of this exploration, it will be convenient to describe in detail the stupa already referred to.

Locally known as the Dhamekh tower, this stupa is situate a little to the north-east of the modern Jain temple. It consists of a stone basement, 93 feet in diameter and solidly built, the stones being clamped together with iron, to the height of 43 feet. Above that it is in brickwork rising to a height of 104 feet above the terrace of the temple, and 143 feet including its foundations. Externally the lower part is relieved by eight projecting faces, each 21 feet 6 inches wide and 15 feet apart. In each is a small niche, intended, apparently, to contain an image, and below them, encircling the monument, is a band of sculptured ornament of the most exquisite beauty. The central part of this band consists of geometric patterns of great intricacy, but combined with singular skill,* while above and below are rich floral arabesques, the whole being peculiarly characteristic of the art of the imperial Guptas. The carvings round the niches and in the projections have been left unfinished, and judging by the absence of any fragments, either in stone or brick or plaster around the stupa, it seems not improbable that the upper part of the tower was never completed.

In his examination of this tower General Cunningham found, buried in the brickwork, an inscribed stone with the Buddhist formula "*Ye dharmma hetuprabhava, etc.,*" said to be in characters of the seventh century: and there can be little doubt that this record is contemporary with the last rebuilding of the stupa.† It is noteworthy also that General Cunningham found that at a depth of 110 feet from the top the stonework gave place to brickwork made of very large bricks,‡ such as are commonly employed in the earliest class of structures in India, and there is every reason to believe that this lowest stratum of brickwork

* *Cf.* Fergusson, *Indian and Eastern Architecture*, p. 67.

† Fergusson's remarks on this stone were influenced by his preconceived opinion as to the date of the tower which the recent discoveries at Sarnath have completely stultified.

‡ Cunningham, *op. cit.*, p. 112.

represents the first stupa on this spot which was afterwards built over and enlarged to the dimensions which we now see.

To return, however, to the discovery referred to above. In 1794 some workmen of Jagat Singh, the Diwan of Raja Chet Singh of Benares, were digging for bricks on the site of Sarnath, when they accidentally struck upon the treasure chamber of a large brick stupa with a heavy stone box inside, which they proceeded to rifle of its contents. Most of the treasure seems to have been disposed of by the finders, but a green marble casket with a few charred bones, pearls, rubies and gold leaves found its way into the hands of Mr. Jonathan Duncan.* The inner marble casket has disappeared, but the outer stone box was left in its original position, where it was rediscovered by Sir Alexander Cunningham in 1835. He sent it to the Bengal Asiatic Society, and it is now in the Indian Museum at Calcutta. A Buddha image which was discovered on the same occasion, but not apparently in the relic chamber, was recovered, in 1849, by Major Kittoe from Jagat Singh's house at Jagatganj. Only the broken base of it is left, but fortunately the inscription, which is very important, is still legible. This fragment and several other sculptures originally collected by Major Kittoe at the Queen's College, in Benares, have now found their way to the Lucknow Provincial Museum.

The monument where these discoveries were made has since been known at the Jagat Singh stupa, and by this title we may still continue to designate it. It is nothing more than a mere shell, all the core having been removed. This shell consists of concentric rings of brickwork laid in clay and faced with plaster, which mark the successive periods at which the stupa was enlarged. The innermost existing ring has a diameter of 44′ 3″, but it is impossible to say whether or not there were other and smaller rings inside it, or whether the whole of the core that has been demolished represented the original stupa. It is noticeable that the outer terrace, surrounding each successive ring, is higher than that of the preceding one. This fact is easily accounted for when one remembers that in process of time, as ring after ring was

* For a full account of this discovery, see *Asiatic Researches*, Vol. V., p. 131, *et seq.*

added to the stupa, the ground around rose and the floors of the later structures would thus be considerably above the original floor level.

Following on the discovery of the Jagat Singh stupa Sarnath became a favourite hunting-ground for treasure-seekers, and cartloads of images and terra-cottas are said to have been carried away.* The first excavations, however, of which we have any record were those carried out by Colonel C. Mackenzie in 1815.† The next explorer on the scene was General Cunningham, who, in 1835-36, unearthed a monastery and shrine of a late period on the high ground rather less than a hundred yards north-east of the Jagat Singh stupa, and a few feet north of the latter a large collection of statues and bas-reliefs, which he presented to the Asiatic Society of Bengal.‡ Twelve years later the work of exploration was taken up by Major M. Kittoe, who was then holding the position of "Archæological Enquirer" to Government. Major Kittoe exposed the foundations of numerous stupas and shrines around the Dhamekh tower, besides a building to the west of the tower, which he called a hospital, but which was no doubt a monastery, and a second monastery west of the Jain temple. Unfortunately for archæology Major Kittoe died before publishing an account of his discoveries, and all his notes and memoranda have been lost§ though a large volume of his drawings is still extant in the India Office Library.|| Much of the stonework excavated by Major Kittoe was used by him in the erection of the Queen's College at Benares, but all the more important sculptures and carvings were collected together at the college, whence they were afterwards transferred to the Lucknow Provincial Museum or returned to Sarnath. Major

* See Emma Roberts, *Views in India, etc*, II., p. 8, and ***A. S. R.***, I., p. 119, *sq*.

† See *A. S. R.*, 1903-04, p. 212.

‡ They are now in the Indian Museum, Calcutta. See *A. S. R.*, I., p. 120, *sq*. A sketch of the principal bas-reliefs is published by M. Foucaux, *Translation of the Tibetan History of Buddha*, pl. I.

§ *A. S. R.*, I., p. 124.

|| It contains 165 published plates of sculptures and architectural details of which 35 relate to Sarnath.

Kittoe's excavations of the monastery west of the Jain temple were resumed in 1853 by Mr. E. Thomas,* and afterwards by Dr. F. Hall of Queen's College, who collected numerous sculptures and small objects,† a number of which are to be found at the Sarnath museum. Dr. Butter obtained permission to continue Dr. Hall's work,‡ but, if he did so, no account of his operations survives. About 1865 Mr. C. Horne did some vicarious digging at Sarnath and sent his finds to the Indian Museum, Calcutta.§ Lastly, we hear of Mr. Rivett-Carnac digging up a Buddha image at Sarnath in 1877, but what became of it is not known.‖

Apart from the portable antiquities which found their way into museums, practically all the monuments unearthed during the excavations described above, which might have proved of such exceptional interest now, were soon destroyed for the sake of the materials they furnished, or allowed to crumble to ruin, the whole site quickly becoming a chaos in which it was well nigh impossible to distinguish what had been excavated from what had not, and the only records left to us are the bare and often quite inadequate descriptions of some of the explorers. This was the condition of things until 1905, when the Archæological department decided to clear up the site finally, preserving effectually all that there might be found to preserve *in situ*, and collecting into a local museum, which is being built for the purpose, all the sculptures and other movable antiquities. The operations of the Archæological department, which are still in progress and which represent the first real attempt to excavate the ruins on systematic and scientific lines, were at first carried on through Mr. F. O. Oertel, of the Public Works department, to whom the chief credit for the subsequent discoveries must be assigned, but have since been directly supervised by Mr. J. H. Marshall with the co-operation of Dr. Sten Konow and Mr. W. H. Nicholls.

* *Proc. A. S. B.*, 1854, p. 469.

† A list of these is given on p. 396 of the *Asiatic Society's Researches*, 1856.

‡ *Proc. A. S. B.*, 1856, p. 396.

§ See *Indian Museum Catalogue*, p. 26.

‖ *Cf. Proc. A. S. B.*, 1878, p. 68. The above summary of previous explorations is taken from *A. S. R.*, I., 103—130, and *A. S. R.*, 1903-04, pp. 212-213.

Up to date these excavations have extended over the area around and principally to the north of the Jagat Singh stupa, and in describing the monuments brought to light it will be convenient to start with a conspicuous structure which lies some 20 yards due north of the Jagat Singh stupa. This structure we may distinguish by the name of the "Main Shrine," as it undoubtedly served the purpose of a shrine and formed the centre of a multitude of smaller memorials built around it. It is a rectangular building measuring 95′ × 90′ with doubly recessed corners, and still standing to a height of some 18 feet. It is built partly of stone and partly of brick, and much of the former material at any rate has been taken from earlier structures—notably of the Gupta period. From the thickness of the original walls and the additions subsequently made to them in the interior of the building, it is evident that they were intended to support a massive and probably lofty superstructure, but what design this superstructure had there is at present no means of ascertaining. The principal chamber in this shrine opens as usual to the east; while on the other three sides are small chapels only accessible from the outside. In one of these chapels—that on the southern side—was found a standing image of the Buddha on a pedestal and, beside it, a brick stupa, below which again was another stupa surrounded by a stone railing. This railing constitutes one of the most interesting and valuable treasures discovered at Sarnath. Each of the four sides measures 8′ 6″ in length by 4′ 9″ in height and is composed of four uprights, square in plan, with three lozenge-shaped cross-bars, as usual, between them; but what gives peculiar value to the railing is the fact that it is cut entire from one single block of stone, and that the chiselling and polishing of the stone has been executed with a skill which it would be impossible to surpass. Although up to the present only one inscription has been found inscribed upon it, which cannot be referred to an earlier period than the second century B.C.,* there can be no doubt that this *tour de force* is a product of the same remarkable workmanship that produced the column of Asoka, which we shall

* The inscription in question may be translated: "Homage of the Master of the Sarvastivadin sect." The end is of the period indicated, but the beginning has been altered and the letters, as they stand, belong to the second century A.D.

describe later on, and that consequently it belongs to the epoch of that Emperor. The "Main Shrine" itself belongs approximately to the eleventh century of our era—a fact which, apart from other considerations, is proved by the presence of three records inscribed upside-down on some of the foundation-stones.

Around the "Main Shrine" was found a thick concrete pavement, extending some 40 feet in every direction, on which were standing a host of small chapels, stupas and other memorials, some of them of brick and plaster, some of stone, ranging in date from the Kushana epoch to the eleventh or twelfth century. The pavement itself consists of several distinct layers, superimposed, at different intervals of time, one immediately above the other; and in view of the fact that nothing of a later date than the Kushana period has been found beneath, it is safe to assume that the lowest layer dates back to the Gupta age, while the uppermost is contemporary with the "Main Shrine." This fact is of considerable importance, as it enables us to date with comparative assurance all the monuments found beneath the pavement, though it does not help us in the case of those found above it, since it is patent that at the time the pavement was first laid many of the movable monuments belonging to the older stratum were taken away, to be afterwards re-erected above it, while those which could not be shifted were levelled up and filled in with *debris* in order to provide foundations for the later structures above.

Immediately to the west of the "Main Shrine," and cropping up a few inches above the concrete pavement, was the top of the broken shaft of a sandstone column, the upper part of which, along with the capital, was lying broken against the side of the shrine. Evidently it had been violently battered down. The portion of the shaft still *in situ* measures 16′ 8″ in height, with a diameter of 2′ 6″ at the bottom; and judging from the length of the broken portions above and the diameter at the top the whole original height, including the capital, appears to have been about 50 feet. Seven and a half feet of the shaft at the base are left rough, and it was no doubt originally intended to be imbedded in the earth up to this height; the rest of the column is so highly polished that it resembles granite rather than sandstone. The

capital, which measures 7′ high, is of the Persepolitan bell-shaped type, surmounted by four magnificent lions sitting back to back with a wheel between them—symbolizing the law of the Buddha which was first promulgated at Sarnath. Beneath the lions is a drum ornamented with four animals in relief, *viz.*, a lion, an elephant, a bull and a horse, separated from each other by four wheels. The four crowning lions and the reliefs below are wonderfully vigorous and true to nature, and are treated with that simplicity and reserve which is the keynote of all great masterpieces of plastic art. India certainly has produced no other sculpture to equal them. That the column was set up by the Emperor Asoka is evident not only from its character and style, but from the presence of an edict of that Emperor on the portion still *in situ*. This edict enjoins that whatsoever monk or nun creates schisms in the *sangha* should be made to put on white clothes and reside outside the convent. His sacred Majesty further urges that his order should also be made known to the lay-members. The *mahamatas* (superintendents of the sacred law) should also familiarize themselves with the edict and make it known in their own circles and elsewhere. Besides this, the pillar bears two small epigraphs in the Kushana script. One of them refers itself to the reign of Raja Asvaghosha, and is dated in the 40th year—probably of the Kushana era. The other one may be rendered as "Homage of the Masters of the Sammatiya sect (and) of the *Vatsiputrika* school."* Around the Asoka column, and at a depth of about 3′ below the concrete pavement, was found a stone floor composed of slabs cut from a railing of decadent Mauryan style, and, below this again, some walls of brick forming two squares, one within the other, around the pillar. On its east side the stone pavement ends in three steps rising to the level of the concrete floor; and it may be surmised that this depression was purposely made, at a time when the ground around had risen, in order to keep the edict open to view.

Among other monuments near the Asoka column and beneath the concrete floor may be noticed a group of admirably

* For these inscriptions see Epigraphia Indica., Vol. VIII, pp. 166—179, and *F. A. S. B., N. S.*, Vol. III, 1907, pp. 1—7.

constructed stupas at the south-west corner of the "Main Shrine:" and near them, but at a somewhat lower level, part of the plinth of a much larger structure, which, however, has still to be followed up.

Most of the area excavated under the pavement to the east of the "Main Shrine" is occupied by a large rectangular chamber or court measuring 48′ by 28′, with a variety of other structures adjoining it. This chamber was surrounded on three sides by a railing of Mauryan date, built into the brickwork of the walls. Much of this railing has unfortunately perished, but the position of all the columns and cross-bars is clearly marked by indentations in the brickwork. One of the coping stones belonging to this railing was, according to a monumental Prakrit inscription incised on it in the Brahmi character, presented by a nun named Savahika; while a short column found close by appears, from two Kushana or early Gupta epigraphs carved on it, to have been used as a lampholder in a *gandhakuti*, which may be the rectangular structure in question. A second column bears two Sanskrit inscriptions, in the same script as the above, from which it seems that it was the gift of a monk named Bodhishena and afterwards converted into a lamp-post by a certain layman named Bhavarudra.

Among the small antiquities found below the pavement may be noticed an interesting capital with Perso-Ionic volutes and another capital belonging to the Mauryan period, decorated, on one side, with a group of *dharma-chakra* and *triratna* symbols, and with the *bodhi* tree overhung with garlands, the *Vajrasana* and a column with Persepolitan bell-shaped capital on the other.

Further out, and beyond the limits of the concrete pavement, the present excavations have been carried to a considerable distance on every side of the "Main Shrine," for the most part, down to the level, approximately, of the concrete pavement, but descending much deeper in places. The majority of the architectural remains unearthed consist, as might naturally be expected, of small chapels and stupas, the largest group of which (comprising more than fifty structures) lies to the west of the "Main Shrine." A smaller but more ancient and interesting

group is situate at some distance to the north-east. That this group marks some exceptionally hallowed spot seems certain, not only from the fact that the stupas are crowded together more thickly here than anywhere else but from the fact that they have been added to and built over time and again. Several of these stupas are of peculiar importance, because within the outer and later shell the earlier structures are to be found in practically perfect preservation, while the relic chambers in others have yielded numbers of sculptures and tablets of sun-burnt clay.

Another edifice of especial importance is a large monastery (for there can be little doubt about its character) situated further to the north-east, beyond the group of stupas described above. The part of this monastery which has so far been unearthed consists of a fine block of buildings with a spacious entrance facing the east and a paved courtyard on the west, surrounded apparently by extensions from the main structure, which, however, have only been partially excavated. The basement of the monastery is of brick, admirably moulded and carved and standing to a height of about eight feet. The superstructure was of stone massively constructed, but all of it, save the lowest courses, had fallen, and the ponderous blocks were lying in great heaps over the basement and in the courtyard below. The precise date of this building is not yet fixed, but on the evidence of style it may be assigned, with confidence, to the latest building epoch at Sarnath.

Between this monastery and the area around the "Main Shrine" the digging has been carried to a much lower level, but has revealed only a series of walls of no special interest, though the lower strata appears to date back to the earliest period when the site was occupied.

In other parts of the site a trial trench has been sunk in the mound to the west of the Jain temple which bids fair to yield valuable results, and much of the *debris* has been cleared from a large stupa about half a mile to the south of the Dhamekh tower. The mound in which this stupa lay buried is known locally as the Chaukhandi or "square" mound, and on its summit is an octagonal brick tower erected by the Emperor Akbar in 1588 A.D. to commemorate a visit of his father, Humayun, to the spot.

An inscription in Arabic characters on a stone slab above the doorway contains the following record: "As Humayun, King of the Seven Climes, now residing in paradise, deigned to come and sit here one day, thereby increasing the splendour of the sun, so Akbar, his son and humble servant, resolved to build on this spot a lofty tower reaching to the blue sky. It was in the year 996 A.H. that this beautiful building was erected." The stupa discovered in this mound is built, so far as can be seen at present, in the form of three square terraces one above the other, over which is an octagonal plinth with starlike points at the angles: and it may be surmised that this was surmounted by a drum and dome crowned with the usual umbrella. The base of the stupa, which is of brick, and was once probably stuccoed, measures about 16 yards square, while each of the terraces is at a height and breadth of about 12 feet and ornamented with a row of shallow inches, intended for statuettes.

No doubt the whole *sangharama* at Sarnath, as at Kasia and other places, was surrounded by a massive circuit wall, and, so far as we can judge at present, a section of this wall has been brought to light alongside the *jhil* to the west of the site. The wall in question is nine feet thick and of very solid construction, with footings at the base similar to the wall which surrounds New Rajagriha. Should this prove to be part of the circuit wall, as we believe it is, it is hoped that it will be possible eventually to follow it up along the whole area surrounded by it.

To turn now to the sculptures and inscriptions brought to light at Sarnath. The former divide themselves naturally into four groups: the first comprising those of the Mauryan epoch, the second those of the Kushana epoch, the third belonging to the age of the imperial Guptas and the fourth including all later examples. Of the chief examples of Mauryan work, *viz.*, the Asoka column and capital, the railing in the "Main Shrine," portions of another railing and two separate capitals, we have already spoken. The Kushana group is represented mainly by two colossal pieces of carving, one a Bodhisattva statue standing 9½′ high, the other a gigantic umbrella measuring 10′ across and adorned on its under surface with designs of animals, religious symbols and geometric patterns. A particular interest

attaches to these sculptures from the fact that on the shaft of the umbrella and on the base of the statue are well-preserved inscriptions, from which it appears that they were erected at Sarnath in the third year of the king Kanishka, and that the donors were two satraps with foreign names, Kharapallana and Vanashpara. That these sculptures are exotics at Sarnath is manifest alike from the material—red Agra sandstone—in which they are carved, and from their style and technique, which proclaim them as products of the well-known school of art which had its centre at Mathura, to which also, be it remarked, belongs another very similar statue from Set Mahet in the Gonda district.

One fact which the discoveries have now made abundantly clear is that the most important building age at Sarnath was the age of the imperial Guptas; yet more, they establish the existence of an important and wide-reaching school of sculpture at that epoch, and open up for us an almost new chapter in the history of Indian art. A few specimens of Gupta architecture and sculpture have, of course, been known to us for many years past, at different sites, in Northern and Western India, but how little the essential characteristics of this school have hitherto been understood may be gauged from the fact that one of the finest examples of Gupta art has been generally assigned (on the authority of Fergusson)* to the eleventh century of our era. We refer to the Dhamekh stupa at Sarnath. Of the Gupta origin of this famous monument there can now no longer be a shadow of a doubt; for there is not a *motif* in its decoration which does not find an exact counterpart in one or other of the Gupta sculptures recently unearthed.

As might naturally be expected this Gupta style exhibits many semi-classical affinities, due to the influence exerted on it by Mauryan and still more by Gandhara art. Its pervading spirit, however, and the decorative *motifs* which peculiarly distinguish it are essentially and indisputably Indian. Of these *motifs* the most characteristic are floral arabesques treated with superb grace and boldness, and often enriched by the addition of human figures clinging in supple attitudes among the foliage.

* See *Indian and Eastern Architecture*, pages 66-68. Sir A. Cunningham's earlier opinion has now been vindicated.

Geometric designs, too, of an intricate but never bewildering nature play an important *rôle* in the schemes of decoration; while *motifs* borrowed from jewellery are perhaps more conspicuous in this than in any other school of Indian art. No less characteristic is the treatment of human figures, which are free from the exaggerated development that repels us from most Indian sculpture and which, at the same time, possess other distinguishing traits that make them easily recognizable.

Among the several hundred Gupta sculptures that have been recovered at Sarnath we may notice, in particular, two bas-reliefs of a somewhat late and decadent type, but exceptionally interesting from an iconographic point of view. One of them is divided into eight small panels, containing representations of the chief events in the Buddha's life and apparently referring to the "eight chief places." The four main events are represented at the four corners, starting chronologically at the left hand bottom corner, *viz.*, the birth, the illumination, the first sermon and the *mahaparinirvana*. The four minor scenes appear to be connected with Vaisali, Rajagriha, Sankisa and Sravasti, and represent respectively the offering made by the monkey, the subjugation of the elephant, the descent from the *Trayastrimsa devaloka* and another scene of which the identification is doubtful, but which appears to have taken place at Sravasti. The other slab depicts the conception, birth, washing of the child, the flight from Kapilavastu and the meditation under the *Bodhi* tree. A point of much interest in this slab is the non-canonical position of Maya in the conception scene lying on her right side.

Of the inscriptions, apart from those which have already been noticed, the following are perhaps the most important. One of them is a fragment of a stone umbrella incised with a quotation from the Pali texts, setting forth the four cardinal truths of Buddhism, namely, suffering, the cause of suffering, the cessation of suffering and the path leading to the cessation of suffering. This inscription, which dates from the second or third century A.D., is the oldest epigraphical evidence as to the existence of a Buddhist canon in the Pali language.

Several statues and images carry inscriptions in characters belonging to the period of the imperial Guptas. Thus, one small

Buddha-figure is designated as the gift of Kumara-Gupta. These inscriptions have helped to fix the date of the sculptures of the Gupta period at Sarnath, of which the importance has already been emphasised.

To the west of the "Main Shrine" several seals were found with inscriptions which assign them to the *Gandhakuti* in the *Dharmachakra*. The analogy from similar seals found elsewhere in India leads us to the conclusion that the name of the whole monastery, to which the *Gandhakuti* belonged, was *Dharmachakra*, *i.e.*, the wheel of the law. This is borne out by a later inscription found halfway between the Dhamekh stupa and the "Main Shrine." It is very incomplete, and it is particularly unfortunate that all proper names have been broken away. Sufficient is, however, left to inform us that the inscription records the gift of something to the great monastery called *Dharmachakra-pravarttana*, *i.e.*, "the turning of the Wheel of the Law." This is the common designation of Buddha's first sermon: and the conclusion seems certain, that the monastery that arose on the spot where this first sermon was delivered got the name of *Dharmachakra-pravarttana-vihara*, or, short, *Dharmachakra*.

It remains to say a few words about the topography of Sarnath as described by the Chinese pilgrims. Of the monuments which are extant and visible on the site, the only ones which are sufficiently remarkable to afford a chance of identification without the aid of epigraphical records or similar adventitious evidence are: 1st, the Asoka pillar; 2nd, the Jagat Singh stupa; 3rd, the Dhamekh tower; 4th, the Chaukhandi stupa; 5th, the monastery; 6th the "Main Shrine." Of these the two last-mentioned cannot be assigned to a period as early as the seventh century A.D., and they may therefore be dismissed at once from our calculations. As regards the remaining four, most people will regard it as more than probable that the Asoka column is the column seen by Hiuen Thsang and described by him as "polished like jade" and "sparkling as light;" but even here we are not absolutely sure of our ground, for the Chinese traveller says that the column was 70′ or thereabouts in height, while the one discovered could not have been more than 50′: and, on the other hand, he says nothing of Asoka in connection with it, nor does he mention

either the inscription or the magnificent lion capital, which must have been an exceptionally striking feature. Again, if this is the column referred to by Hiuen Thsang, where is the stone stupa "in front of" which it stood? A recent writer in the *Pioneer* would identify this stupa with the so-called Jagat Singh stupa, which lies about 110 feet to the south of the pillar. One cannot, of course, dogmatise when dealing with the sometimes questionable accounts of the Chinese pilgrim; but when he states explicitly that the stupa he saw was of stone we should be wise in hesitating to believe that it was of brick and plaster, the materials of which the Jagat Singh stupa is, and always was, constructed. Another theory, first proposed by General Cunningham, identifies Asoka's stupa with the Dhamekh tower. An objection to this, however, is that, if we admit the identity, we must look for a second column to correspond with the one seen by Hiuen Thsang, since the Asoka column is too far away from the Dhamekh tower to be described as "in front of" it. Thus it will be seen that practically nothing definite can yet be predicated about the position of any of the monuments inside the *sangharama* at Sarnath, though there is every probability that further excavation will help to throw light on the problem. The one structure about which there seems least uncertainty is the Chaukhandi stupa, the position of which, some 800 yards south-west of the *sangharama*, agrees closely with that assigned by Hiuen Thsang to the magnificent stupa which he describes as about 300 feet high and adorned with all sorts of carved work and precious substances. In this case, moreover, there is no other mound whatever in the direction indicated which would suit the requirements. It is true that the Chaukhandi stupa is built in terraces ornamented with niches, and to this extent does not conform with Hiuen Thsang's account; but then it must be remembered that what we see now is not what Hiuen Thsang saw, and that radical changes in the form of the monument may well have been effected since his day.

SHAHANSHAHPUR, *Pargana* KASWAR SARKAR, *Tahsil* BENARES.

A large agricultural village in the extreme south of the pargana, adjoining the Mirzapur border, and standing in 25° 11′

N. and 82° 52′ E., some two miles to the west of the road from Gangapur to Chunar, and some 14 miles south-west from Benares. It contained at the last census a population of 2,020 souls, of whom the majority were Kurmis. There is an upper primary school here, but nothing else of any importance. It is said that the village was built on the lands of five separate *mauzas* Jaintipur, Mubarakpur, Rukampur, Kanupur and Rampur—by one Fateh Shah, who perhaps may be identified with Fateh Singh of Jakhni, who lived in the days of Farrukhsiyar and may have called the place after the emperor. The Babus of Jakhni held the village for a long period, from the days of their emigration from Misirpokhra in Benares to Jakhni. Their property was eventually sold in 1861, the chief purchaser being the Maharaja of Benares.

SHEOPUR, *Pargana* SHEOPUR, *Tahsil* BENARES.

This small town, which gives its name to the pargana, may almost be described as a suburb of Benares. It lies in 25° 21′ N. and 82° 58′ E., on the Jaunpur road, a mile west of the civil station, and a short distance north of the central jail. The railway station of Sheopur is about a mile and a half to the west, in the village of Bharlai, at the point where the road is crossed by the loop line from Benares cantonment to Fyzabad. The town is merely a market on the roadside, with a number of shops and a thriving trade, while its manufactures are chiefly confined to brickmaking, iron vessels and agricultural implements. The population numbered 1,907 in 1881, and this rose to 2,026 ten years later; while in 1901 the number of inhabitants was 2,144, of whom 1,910 were Hindus, 228 Musalmans and six of other religions. The village lands are 474 acres in extent, and are assessed at Rs. 2,137. The proprietors were formerly Raghubansi Rajputs, but about 1870 their rights were sold, and the property was purchased in two equal halves by the Maharajas of Vizianagram and Benares. The inhabitants are principally Brahmans, Rajputs, Banias and Sonars. The town possesses a post-office, a large upper primary school, an aided school for girls and a fine *sarai*. Near the town is a tank known as the Draupadikund, which was built, as a Sanskrit inscription

testifies, by one Gobind Das under the orders of Todar Mal, the famous finance minister of Akbar, in the year 1646 of the Sambat era.

Sheopur lies on the Panchkosi road and is consequently a place of pilgrimage. There is a large fair during the Ramlila festival, but apart from this there are no fixed dates for religious gatherings. The story goes that an image of Shiva was found in the neighbouring jungle many centuries ago; but it seems more probable that the name is derived naturally from the fact that Shiva is the patron deity of Benares, the latter including all the area within the sacred circuit. Possibly the name of Sheopur embraced the whole of this country, and in the course of time it came to be applied to this suburb alone. In proof of this is adduced by the testimony of Fa-Hien, whose rendering of Benares closely approximates to Sheopur.

Small though it be, the town was administered under the provisions of Act XX of 1856 from 1872 to 1908, when it was raised to the status of a notified area. The place in 1906 contained 532 houses, of which 240 were assessed to taxation, the income from the house-tax for the three preceding years averaging Rs. 452, which gives an incidence of Re. 1-9-4 per assessed house and Re. 0-4-0 per head of population. The total receipts for the same period, inclusive of the opening balance, were Rs. 686 annually and the expenditure Rs. 431: of the latter Rs. 107 were devoted to the upkeep of the town police, Rs. 202 to conservancy and a small amount to minor local improvements.

SHEOPUR *Pargana, Tahsil* BENARES.

Sheopur is a suburban pargana, its southern boundary being formed throughout by the Barna river, which separates it from Dehat Amanat and the city of Benares. To the west lies Athganwan, to the east Jalhupur and to the north Katehir. The area, which includes Sikraul and other outskirts of the city, amounts in all to 21,048 acres, or 32·9 square miles.

The country is drained by the Barna, which has a high bank throughout and seldom floods the fields in its neighbourhood.

The soil above the bank is light and sandy, but further inland it improves into a fair loam, while on the northern border the level drops slightly and passes into a belt of stiff clay well suited for rice cultivation. Here and there depressions occur in the loam tract and form small patches of rice land; but there are no large *jhils*, excepting the long and irregular piece of water at Baraipur near Sarnath. Save for the few insignificant water-courses leading into the Barna there are no drainage channels and the northern portion has no outlet for the surface water, which collects in numerous pools and village tanks. Wells can be constructed everywhere without much difficulty, except on the bank of the Barna; but the depth at which water is found varies to a considerable extent, ranging from 40′ to 50′ in the south, and from 30′ to 40′ below the surface in the lower ground to the north.

The cultivated area in 1840 was 14,723 acres, but by 1882 this had dropped to 13,372 acres, owing principally to the large amount of land taken up for public purposes. Since that time there has been a marked extension, the average for the five years ending in 1906 being 14,658 acres or 69·5 per cent. of the whole. In another direction the increase has been more striking, for the double-cropped area now averages 2,279 acres or 15·5 per cent. of the cultivation, as compared with only 175 acres in 1878. The land shown as barren is necessarily of considerable extent, amounting to 2,357 acres or 11 per cent. of the total area; but of this 1,626 acres are occupied by sites, roads, buildings and the like and 641 acres are under water, leaving only 90 acres as actually unfit for tillage. Much of the so-called culturable waste, however, is little better: it amounts in all to 4,033 acres, including no less than 1,351 acres of grove land and 644 acres of current fallow. Means of irrigation are generally ample, and on an average 45·5 per cent. of the cultivated area is watered, though this has on several occasions been largely exceeded. A certain proportion is supplied from tanks, but wells are by far the most important source and are increasing in numbers yearly.

The *kharif* is the more important harvest, though the relative position varies with the nature of the season. The average area is 9,174 acres, as against 7,667 acres sown with *rabi* crops. The

chief autumn crop is rice, both of the early and late variety, the two aggregating 27·6 per cent. of the area. Next follow *juar* and *arhar* with 23·1, sugarcane with 9·8 and maize with 6·7 per cent. Other products include the coarser pulses, small millets, hemp and vegetables and garden crops for the markets of Benares. In the *rabi* more than half the area is under barley. Sown by itself it covers 48·9 per cent. of the land tilled, while mixed with wheat it accounts for an additional 3·6 per cent.; it is often grown with gram, which alone and in combination make up 16·5 per cent. The other crops are peas, 18·4 per cent.; wheat, 9·6 per cent.; and small amounts of linseed, poppy and garden produce.

The outstanding feature in the composition of the tenantry is the large proportion of Rajputs, who hold 42·4 per cent. of the cultivation. Out of 6,822 acres in the possession of this caste, 5,159 are in the hands of Raghubansis, while the rest is divided between Bais, Surwars, Chandels, Panwars, Gaharwars, Kausiks and several other septs. Next comes a fine body of Koeris who hold 22·2 per cent. of the area, including most of the best land. Then follow Brahmans with 7·6, Gonds with 5·7, Telis with 3·7 and Kurmis with 3·6 per cent., Banias, Kayasths and Lunias making up the bulk of the remainder. The total area included in holdings in 1906 was 16,084 acres, and of this 8·5 per cent. was proprietary cultivation, 17·6 is held at fixed rates, 46·8 by occupancy tenants and 26·1 per cent. by tenants-at-will, the balance being mainly rent-free. More than 31 per cent. is sublet, the large privileged area doubtless accounting for the high proportion, and the rent paid by *shikmis* averages Rs. 8-15-2 per acre. That for tenants-at-will is Rs. 6-8-8 and for occupancy holdings Rs. 5-2-4, while the fixed rate rental is Rs. 4-10-3. The present revenue demand is Rs. 36,457, as compared with Rs. 41,957 paid in 1840. The difference is due in part to acquisitions of land for public purposes and partly to remissions on account of a village given revenue-free to Rana Sir Dinkar Rao in November 1884 in exchange for land similarly held by him in the district of Agra. The revenue-free area is now 2,450 acres.

The pargana comprises 111 villages, divided into 163 *mahals*. Of the latter only four are held in *pattidari* tenure by cultivating

communities, 67 being single and 92 joint *zamindari*. The chief proprietary castes are Brahmans, who own 35·6 per cent. of the pargana, and then Banias with 12·7, Bhuinhars with 11·6, Rajputs with 8, Musalmans with 6·5, Kayasths with 5·3 per cent., followed by Gujaratis, Goshains and Khattris. The Rajputs have lost ground heavily, and have been replaced by wealthy residents of Benares; those that remain are Raghubansis with the exception of a single Surwar. A number of the city bankers have acquired land, but the estates are seldom of great extent: the largest property is that owned by the Maharaja of Benares, who holds 2,447 acres at a revenue of Rs. 3,461. The Raja of Vizianagram owns 478 acres, assessed at Rs. 1,350, and others include Babu Baij Nath Das, Qasim Ali Mirza and Rameshwar Sahu.

The population of the pargana in 1853 numbered 48,471 souls but has since declined, the total in 1865 dropping to 37,904, in 1872 to 37,028 and in 1881 to 33,728. It then rose to 34,709 in 1891, while at the last census Sheopur contained 34,978 inhabitants of whom 33,513 where Hindus, 1,345 Musalmans and 120 of other religions. The density is still remarkably high, being exceeded only in Dehat Amanat. The only places of any size outside the municipal area are Sheopur itself and Khajuri, the latter having a population of 1,971: it belongs to the Maharaja of Benares, but was formerly a Raghubansi estate. Means of communication are distinctly good, owing to the proximity of the city. The loop line to Jaunpur traverses the west of the pargana, and has a station at Sheopur; while through the east runs the metre-gauge line to Ghazipur, passing the station of Sarnath. Metalled roads lead from Benares to Jaunpur, Azamgarh and Ghazipur, the last giving off a branch to Sarnath, and the road to Sindhora is metalled for the greater part of its length in this pargana. The unmetalled roads include that to Jalhupur and Balua, that to Bela, Niar and Chandwak, and that from Khajuri to Sheopur and thence to Baragaon and Mariahu.

SINDHORA, *Pargana* KOL ASLAH, *Tahsil* BENARES.

A considerable village in the east of the pargana standing in 25° 32′ N. and 82° 56′ E., on the unmetalled road leading from Benares to Kirakat in Jaunpur, at a distance of sixteen miles

north-north-west from the civil station. On the south side of the village the road is crossed by a second, which connects it with Phulpur on the west and Azamgarh road on the east. The name is traditionally derived from *saindur*, the red powder used in Hindu ceremonials, which used to be prepared here and exported; but the derivation is probably fanciful, and it is more likely to be analogous to Siddhaur and other such names. Nothing is known of its history save that it was held by the Kol Aslah Bhuinhars till 1799 and then settled with Raja Udit Narayan Singh, whose descendant is the present proprietor. The population has remained stationary for many years, and at the last census Sindhora contained 1,965 inhabitants, of whom 359 were Musalmans, chiefly Julahas; while the best-represented Hindu castes are Banias, Bhuinhars, Kurmis and Koeris. The last carry on their usual trade in market-gardening, and the vegetables of the place are in great repute. The total area is 536 acres, of which 355 are cultivated, irrigation being obtained from wells. The revenue demand is Rs. 965, while the rent-roll at present stands at Rs. 1,592. The inhabited site has been brought under the provisions of the Village Sanitation Act, 1892. It consists in a good bazar, built on either side of the road, which has recently been metalled by the Maharaja. There was once a busy trade in grain, cloth and sugar: the sugar factories have, however, disappeared, but the Julahas still do some business in country cloth. Markets are held twice weekly, but the traffic has become purely local since the development of the railway system. Sindhora possesses a police outpost, dependent on the Cholapur station, a post-office, an upper primary school and a small girls' school supported by the London Mission.

SULTANIPUR, *Pargana* SULTANIPUR, *Tahsil* BENARES.

The capital of the small pargana of Sultanipur is an insignificant village, lying in 25° 33′ N. and 83° 2′ E., about a mile and a half to the east of the metalled road from Benares to Azamgarh, a mile west from the Gumti and some 16 miles north from the district headquarters. It possesses nothing of interest and is not even of historical importance, for the pargana is of comparatively recent date, Sultanipur having been merely a *tappa*

of Katehir. Like all the neighbouring country it was formerly held by the Raghubansi descendants of Doman Deo, but not long ago most of the land was sold to residents of the city. The village area is 139 acres, and the revenue demand Rs. 567. The population in 1901 numbered 590 souls of whom 62 were Musalmans, the rest being mainly Brahmans, Rajputs, Chamars and Bhars. There is a small bazar here, a large upper primary school and an aided school for girls.

SULTANIPUR *Pargana, Tahsil* BENARES.

This is the smallest pargana of the tahsil and district and consists of a block of land between the northern boundary of Katehir and the borders of Jaunpur. It marches with the latter on three sides, the dividing line for a considerable distance being the river Gumti, which first touches the pargana at Bhadwan and leaves it close to the village of Niar in Katehir. The total area is only 7,626 acres or 11·91 square miles.

The pargana is a fertile and well-cultivated little tract, but of varying quality. In this part the bank of the Gumti is high and steep, broken by occasional ravines and crowned with a light sandy soil. Further inland the latter becomes a good loam, while in the ten villages to the west of the Azamgarh road it is a strong clay admirably adapted for rice. Here the drainage is somewhat imperfect, the surface water collecting in numerous *jhils* and depressions of which the largest lies in the village of Lakhi. The escape, so far as it exists, is to the south, and a swamp in Jagdispur, a village of Katehir on the southern border, forms the source of the small Hathi *nala*.

Cultivation has been pushed almost to its furthest limit, and at all times the pargana has been very fully developed. In 1840 the area under the plough was 5,018 acres, and since that time there has been little increase. It was 5,074 acres in 1882, and between 1901 and 1906 it averaged 5,021 acres or 65·8 per cent. of the whole. The double-cropped area, however, has expanded greatly, for whereas in 1882 it was but 296 acres the present average is 1,165, acres or 23·2 per cent. of the net cultivation. The remainder is shown either as barren, 545 acres or 7·1 per cent., or as culturable waste, 2,059 acres. The latter includes

222 acres of groves, 236 acres of recent fallow and 1,601 acres of old fallow and unbroken waste, most of which is too poor to admit of profitable tillage. Means of irrigation are generally abundant, as wells can be sunk without difficulty: they constitute the main source of supply, though tanks are also utilized when occasion requires. The average area irrigated in the past five years has been 2,366, or 47·1 per cent. of the cultivation, as compared with 2,680 acres in 1882. In that year the number of wells was far smaller than at present, and the pargana was more dependent on the season.

The *kharif* harvest averages 3,319, and the *rabi* 2,862 acres; but in 1882 the difference was very much more marked. Rice is the great autumn staple, covering 32·6 per cent. of the area sown, and is almost wholly of the late or transplanted variety. The rest consists chiefly of *juar* and *arhar*, 20·2 per cent.; maize, 16 per cent.; sugarcane, 6·2 per cent.; *bajra* and *arhar*, coarse pulses, and small millets. In the spring harvest barley, sown by itself, constitutes 51·3 per cent. of the whole; gram, mixed with wheat and barley or grown alone, makes up 16 per cent.; peas 15, and wheat 9·6 per cent. There is but little poppy or linseed.

The bulk of the cultivation is in the hands of Rajputs, with few exceptions of the Raghubansi clan, and Brahmans, the former being in possession of 38·5, and the latter of 27·3 per cent. of the area included in holdings, which in 1906 amounted to 5,374 acres altogether. Next come Ahirs with 11·9 per cent., and then Lunias, Chamars, Koeris, Kayasths and a great variety of minor castes. There is a large amount of proprietary cultivation, comprising 18·3 per cent. of the area, while fixed-rate tenants, who pay on an average Rs. 4-1-6 per acre, hold 12·9 per cent.; occupancy tenants, who pay Rs. 4-1-1, hold 55·7 per cent., though formerly the area thus held was much larger; and tenants-at-will, paying Rs. 5-0-8, cultivate 12·2 per cent., the small balance being mostly in possession of ex-proprietors. About 29 per cent. of the land is sublet, and the *shikmi* rental averages Rs. 7-1-0 per acre, the rate being the lowest in the tahsil. The revenue demand is Rs. 9,674, and has remained unaltered since 1840.

The pargana was formerly a *taluqa* of Katehir and was a Raghubansi estate, but the old proprietors have lost much of their ancestral possessions. The 31 villages are now divided into 57 *mahals*, of which 16 are single and 34 joint *zamindari*, while the remaining seven are held in imperfect *pattidari* tenure. The Rajputs, who are Raghubansis almost to a man, hold 55·3 per cent. of the area, and then come Gujaratis with 17·2, Banias with 8·6 and Brahmans with 8·1 per cent., and after them Goshains, Kayasths and Musalmans. The newcomers are chiefly bankers from the city, the largest proprietor being Babu Sham Das, who owns 1,312 acres assessed at Rs. 2,225, while Babu Moti Chand has 329 acres, paying a revenue of Rs. 420.

The population in 1853 numbered 7,587 souls and rose in 1865 to 7,819, though in 1872 it had fallen to 7,081. The recovery was rapid, for by 1881 the total was 7,919, while ten years later it was 8,497. In 1901, however, a marked decline was observed, the number of inhabitants being 7,680 of whom 7,487 were Hindus and 193 Musalmans. The pargana has no town, nor any village possessing a population of a thousand or upwards. There are no markets of importance, but communications are rendered fair by the presence of the metalled road from Azamgarh to Benares, which passes down the centre from north to south.

TANDA, *Pargana* BARAH, *Tahsil* CHANDAULI.

Tanda Kalan, so called to distinguish it from the adjoining village of Tanda Khurd to the north, stands on the high right bank of the Ganges, in 25° 29′ N. and 83° 11′ E., at a distance of 17 miles from Benares. Two unmetalled roads connect it with the central road, which traverses the pargana from north to south, while a third leads to Kaithi, on the metalled road to Ghazipur, to which Tanda has access by means of a ferry. The village has an area of 540 acres of which 350 are cultivated, much of the remainder being under mango groves which constitute a conspicuous feature of the place. The soil is almost entirely a light and sandy loam, which produces good crops at both harvests. In early days the place gave its name to a pargana: and it is famous, having formed the *jagir* of the Suri family of Afghans from which came Sher Shah. Subsequently it passed into the hands

of Rajputs but was bought by Maulvi Amir Ali of Zamania in Ghazipur. Recently it was again sold in execution of a decree and purchased by the present *zamindars*, who are Raghubansis from Kaithi; the rental amounts to some Rs. 1,200, and the revenue demand is Rs. 763. There is a small aided school in the village, but nothing else of any interest or importance. The population at the last census numbered 1,739 persons, including 126 Musalmans and a large community of Raghubansis.

THATRA, *Pargana* KASWAR RAJA, *Tahsil* GANGAPUR.

A considerable village in the south-west corner of the Gangapur tahsil, standing in 25° 16′ N. and 82° 43′ E., half a mile to the north of the grand trunk road at a distance of 20 miles from Benares. The place is an old settlement of Gautam Bhuinhars who are said to have taken it from the former Soiri occupants, their leader being one Ram Bakhsh Singh. It was the birthplace of Babu Ausan Singh, the celebrated Diwan of Raja Balwant Singh of Benares and his successors. With the rest of the pargana it belongs to the Maharaja, but the Gautams have under-proprietary rights. The population at the last census amounted to 1,748 persons, including 26 Musalmans and large numbers of Gautams and Binds. Thatra possesses an upper primary school and a bazar: the latter was formerly of great importance, owing to the large trade in sugar, but it has declined of late years. There is a second bazar to the south on the grand trunk road known as Tamachabad, where also is an inspection bungalow and an encamping-ground. Tamachabad belongs to the Maharaja and contained in 1901 a population of 272 persons, including 113 Musalmans, mainly of the Bhatiara caste. An unmetalled road crosses the grand trunk road a short distance east of the bazar, leading to Mirzapur on the south and to Kalka Bara and Pindra on the north.

Gazetteer of Benares.

APPENDIX.

GAZETTEER

OF

BENARES.

APPENDIX.

CONTENTS.

TABLE I.—*Population by Tahsils*, 1901.

Tahsil.	Total.			Hindus.			Musalmans.			Others.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Benares	557,541	283,441	274,100	487,655	246,878	240,777	67,708	35,295	32,413	2,178	1,268	910
Gangapur	86,703	43,332	43,371	82,658	41,318	41,340	4,024	2,001	2,023	21	13	8
Chandauli	237,040	118,274	119,566	218,528	108,900	109,628	19,130	9,276	9,854	182	98	84
Total ...	882,084	445,047	437,037	788,841	397,096	391,745	90,862	46,572	44,290	2,381	1,379	1,002

TABLE II.—*Population by Thanas*, 1901.

Thana.	Total.			Hindus.			Musalmans.			Others.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Kotwali	26,026	13,509	12,517	21,272	11,073	10,199	4,531	2,320	2,211	223	116	107
Chauk	28,883	14,792	14,091	26,492	13,520	12,972	2,270	1,207	1,063	121	65	56
Dasaswamedh	41,624	20,689	20,935	33,132	16,342	16,790	8,104	4,262	3,842	388	85	303
Chetganj	28,305	14,496	13,809	21,631	11,093	10,538	6,537	3,334	3,203	137	69	68
Bhelupura	42,875	22,157	20,718	36,049	18,676	17,373	6,794	3,461	3,333	32	20	12
Jaitpura	23,892	12,360	11,592	10,711	5,599	5,132	13,123	6,687	6,436	58	34	24
Adampura	19,707	9,960	9,747	12,071	6,158	5,913	7,621	3,794	3,827	15	8	7
Sikraul	60,260	32,154	28,106	53,958	28,623	25,335	5,985	3,327	2,658	317	204	113
Cantonment	8,551	5,628	2,923	5,624	3,464	2,160	2,148	1,553	595	779	611	168
Rohania	36,826	18,525	18,301	33,877	16,981	16,896	2,938	1,540	1,398	11	4	7
Mirza Murad	98,677	49,146	49,531	94,994	47,319	47,675	3,669	1,817	1,852	14	10	4
Chaubepur	57,933	28,311	29,622	56,578	27,619	28,959	1,350	690	660	5	2	3
Cholapur	60,966	30,364	30,602	59,085	29,430	29,655	1,869	927	942	12	7	5
Phulpur	50,079	24,996	25,082	47,773	23,861	23,912	2,242	1,101	1,141	64	34	30
Baragaon	59,640	29,746	29,894	57,066	28,458	28,608	2,551	1,276	1,275	23	12	11
Sakaldiha	42,694	21,127	21,567	40,789	20,228	20,561	1,905	899	1,006	...	...	...
Balua	42,134	20,353	21,781	38,317	18,617	19,700	3,817	1,736	2,081	...	...	...
Alinagar	32,176	16,586	15,590	28,666	14,787	13,879	3,353	1,715	1,638	157	84	73
Chandauli	44,759	22,368	22,391	41,913	20,912	21,001	2,845	1,455	1,390	1	1	...
Said Raja	50,039	24,818	25,221	46,756	23,227	23,529	3,280	1,588	1,692	3	3	...
Ramnagar	26,038	13,022	13,016	22,087	11,129	10,958	3,930	1,883	2,047	21	10	11
Total ...	882,084	445,047	437,037	788,841	399,096	391,745	90,862	46,572	44,290	2,381	1,379	1,002

TABLE III.—*Vital Statistics.*

Year.	Births.				Deaths.			
	Total.	Males.	Fe-males.	Rate per 1,000.	Total.	Males.	Fe-males.	Rate per 1,000.
1	2	3	4	5	6	7	8	9
1891	23,326	12,347	19,079	25·30	27,849	15,184	12,665	30·21
1892	28,752	14,969	13,783	31·19	26,955	14,749	12,206	29·24
1893	30,684	15,972	14,712	33·28	24,895	13,161	11,734	27·00
1894	27,518	14,456	13,062	29·85	43,234	22,593	20,641	46·89
1895	23,526	12,351	11,175	25·52	29,634	15,900	13,734	32·16
1896	30,068	15,654	14,414	32·31	33,732	18,154	15,578	36·59
1897	30,381	15,678	14,703	32·95	41,702	22,455	19,247	45·23
1898	29,180	15,148	14,032	31·65	27,715	14,349	13,366	30·06
1899	40,476	20,818	19,658	43·90	34,197	17,639	16,558	37·09
1900	34,972	18,046	16,926	37·93*	37,476	19,838	17,638	40·65*
1901	35,779	18,239	17,540	40·56	35,591	17,992	17,599	40·35
1902	39,018	19,951	19,067	44·23	28,706	14,951	13,755	32·54
1903	40,092	20,362	19,730	45·45	39,522	20,171	19,351	44·80
1904	41,648	21,154	20,494	47·21	28,854	14,553	14,301	32·71
1905	37,710	19,550	18,160	42·75	48,248	23,689	24,559	54·70
1906	32,863	16,988	15,875	37·26	36,207	18,767	17,440	41·02
1907	36,365	18,680	17,685	41·23	33,351	17,103	16,248	37·81
1908								
1909								
1910								
1911								
1912								
1913								
1914								
1915								
1916								

* The rates from 1891 to 1900 are calculated from the returns of the 1891 census.

TABLE IV.—*Deaths according to cause.*

Year.	Total deaths from— All causes.	Plague.	Cholera.	Small-pox.	Fever.	Bowel com-plaints.
1	2	3	4	5	6	7
1891	27,849	...	2,806	40	19,982	1,548
1892	26,955	...	1,454	79	20,453	1,087
1893	24,895	...	396	71	18,448	8,882
1894	43,234	...	2,595	32	31,660	2,044
1895	29,634	...	1,317	44	21,918	1,590
1896	33,732	...	1,574	823	24,422	1,340
1897	41,702	...	914	1,017	30,291	2,505
1898	27,715	...	55	11	18,994	2,122
1899	34,197	...	837	6	21,879	1,949
1900	37,476	...	2,741	8	23,053	2,159
1901	35,591	3,042	485	13	20,555	2,711
1902	28,706	222	663	6	15,895	1,805
1903	39,522	2,570	1,279	37	21,436	1,910
1904	28,854	1,240	203	28	16,647	1,147
1905	48,848	7,643	1,330	140	25,308	1,901
1906	36,207	733	2,727	124	21,608	1,584
1907	33,351	1,548	470	83	19,521	1,424
1908						
1909						
1910						
1911						
1912						
1913						
1914						
1915						
1916						

Table V.—*Statistics of Cultivation and irrigation,* 1313 *Fasli, District Benares.*

Pargana and tahsil.	Total area.	Waste.	Culturable.	Cultivated.							Double-cropped.
				Irrigated.					Dry.	Total.	
				Total.	Canal.	Wells.	Tanks.	Other sources.			
1	2	3	4	5	6	7	8	9	10	11	12
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Dehat Amanat ...	35,331	7,186	4,760	8,170	...	6,549	1,617	4	15,215	23,385	4,407
Kaswar Sarkar ...	28,022	1,713	5,268	9,705	...	9,105	595	5	11,336	21,041	3,412
Pandrah	30,857	2,117	7,713	11,264	...	10,945	319	...	9,763	21,027	4,849
Katehir	66,307	5,666	9,875	22,924	...	21,153	1,699	72	27,842	50,766	8,432
Sultanipur ...	7,626	564	1,952	2,400	...	2,191	209	...	2,710	5,110	1,201
Kol Aslah ...	55,915	3,739	13,176	20,403	...	18,721	1,662	20	18,597	39,000	10,465
Athganwan ...	22,998	1,782	4,705	7,700	...	7,217	483	...	8,811	16,511	3,187
Sheopur	21,048	2,391	4,001	6,877	...	5,874	982	21	7,779	14,656	2,354
Jalhupur	28,911	6,068	3,162	4,740	...	4,352	388	...	14,941	19,681	2,839
Tahsil Benares ...	297,015	31,226	54,612	94,183	...	86,107	7,954	122	116,994	211,177	41,146
Kaswar Raja ...	75,680	10,630	10,759	25,953	...	24,837	...	1,116	28,338	54,291	8,473
Tahsil Gangapur ...	75,680	10,630	10,759	25,953	...	24,837	...	1,116	28,338	54,291	8,473
Barhwal	41,284	4,611	4,763	12,476	...	5,297	7,170	9	19,434	31,910	8,684
Barah	31,572	5,933	2,085	3,817	...	2,993	823	1	19,737	23,554	3,803
Dhus	29,100	3,294	4,152	7,046	...	2,043	4,796	207	14,608	21,654	7,364
Mawai	12,235	2,141	2,184	2,169	...	1,040	1,114	15	5,741	7,910	1,337
Mahwari	22,658	3,769	3,162	6,125	...	3,766	2,358	1	9,602	15,727	3,041
Majhwar	48,585	3,031	4,745	13,061	...	11,923	891	247	27,748	40,809	11,283
Narwan	67,339	3,673	5,942	4,631	...	3,676	702	253	53,093	57,724	15,099
Ralhupur	19,652	3,836	3,687	3,131	...	1,893	1,238	...	8,998	12,129	1,946
Tahsil Chandauli ...	272,425	30,288	30,720	52,456	...	32,631	19,092	733	158,961	211,417	52,557
District Total ...	645,120	72,144	96,091	172,592	...	143,575	27,046	1,971	304,293	476,885	102,176

Table VI.—*Area in acres under the principal crops, Tahsil Benares.*

Year.	Rabi.						Kharif.						
Fasli.	Total.	Wheat.	Barley.	Gram alone and mixed.	Peas.	Poppy.	Total.	Rice.	Arhar.	Juar and Arhar.	Bajra and Arhar.	Sugar-cane.	Maize.
1305	114,625	10,967	63,932	16,626	13,469	669	127,482	33,428	3,024	25,505	10,385	12,385	12,409
1306	118,612	11,823	58,067	19,118	18,860	651	120,739	42,129	2,164	18,670	8,181	13,798	10,052
1307	113,679	12,662	52,718	17,703	19,396	600	120,708	44,879	2,253	19,436	14,159	14,343	4,765
1308	*...	*...	*...	*...	*...	*...	123,846	30,224	3,430	26,656	14,635	13,440	8,069
1309	109,975	10,209	47,217	26,918	18,930	591	130,556	36,484	2,398	26,925	10,633	14,619	11,875
1310	115,614	13,067	50,695	22,053	19,834	472	133,432	37,977	2,171	29,069	11,669	10,413	12,495
1311	125,465	13,692	57,712	21,413	21,202	563	119,703	32,345	2,866	21,084	16,955	9,634	9,097
1312	126,578	13,317	59,110	17,877	23,016	479	129,636	39,873	2,330	25,591	10,844	11,492	10,000
1313	113,997	10,172	58,399	20,111	15,739	449	137,186	40,286	1,839	25,898	12,610	13,958	10,240
1314													
1315													
1316													
1317													
1318													
1319													
1320													
1321													
1322													
1323													
1324													
1325													

* No returns available on account of census operations.

TABLE VI—(continued).—*Area in acres under the principal crops, Tahsil Chandauli.*

Year.	Rabi.						Kharif.						
	Total.	Wheat.	Barley.	Gram, alone and mixed.	Peas.	Poppy.	Total.	Rice.	Arhar.	Juar and Arhar.	Bajra and Arhar.	Sugar-cane.	Maize.
Fasli.													
1305 ...	135,218	16,233	26,895	41,913	21,922	4,567	119,233	67,243	4,617	8,219	14,232	4,057	879
1306 ...	136,526	12,491	24,424	40,652	26,981	4,569	115,793	74,990	2,713	5,785	11,845	5,102	643
1307 ...	125,527	13,002	24,289	37,658	24,816	4,454	111,206	77,553	1,152	5,085	16,211	4,294	323
1308 ...	*...	*...	*...	*...	*...	*...	118,841	69,160	3,815	7,707	18,904	3,983	381
1309 ...	116,982	8,762	21,019	41,555	20,468	4,189	122,958	74,906	3,210	7,276	13,420	5,976	708
1310 ...	133,962	13.453	20,697	44,955	23,535	3,880	130,179	75,510	4,027	9,923	14,328	4,531	934
1311 ...	151,602	15,167	26,777	43,545	26,811	4,333	117,323	71,305	2,303	6,530	17,229	3,593	588
1312 ...	152,122	16,379	26,143	43,585	28,335	4,090	125,531	81,094	2,705	6,927	12,871	4,256	628
1313 ...	137,658	12,335	25,603	43,836	25,144	4,030	125,956	80,019	2,420	7,437	13,105	5,464	706
1314 ...													
1315 ...													
1316 ...													
1317 ...													
1318 ...													
1319 ...													
1320 ...													
1321 ...													
1322 ...													
1323 ...													
1324 ...													
1325 ...													

* No returns available on account of census operations.

TABLE VI—(concluded).—*Area in acres under the principal crops, Tahsil Gangapur, District Benares.*

Year.	Rabi.						Kharif.						
	Total.	Wheat.	Barley.	Gram alone and mixed.	Peas.	Poppy.	Total.	Rice.	Arhar.	Juar and Arhar.	Bajra and Arhar.	Sugar-cane.	Maize.
Fasli.													
1305 ...	26,700	2,718	14,960	3,094	4,038	64	34,063	13,902	983	5,094	1,012	4,017	1,077
1306 ...	25,516	2,785	13,252	2,402	5,387	62	33,883	15,116	882	4,587	769	4,222	1,021
1307 ...	26,658	3,256	12,934	2,959	5,646	69	32,954	15,602	475	4,472	1,585	4,471	503
1308 ...	25,816	2,564	12,610	3,828	5,329	50	35,928	13,348	635	6,335	940	4,269	604
1309 ...	25,446	2,537	11,769	4,567	5,445	51	35,964	14,331	245	6,789	1,132	4,557	1,215
1310 ...	28,089	3,110	12,050	4,989	6,377	60	35,753	13,969	234	6,798	1,210	3,499	1,569
1311 ...	30,120	3,207	13,617	5,014	6,461	78	32,100	12,320	155	6,068	3,282	3,299	1,088
1312 ...	30,333	3,110	13,881	3,757	6,972	74	34,812	14,215	224	6,314	1,113	3,687	1,070
1313 ...	26,103	2,334	14,084	4,321	4,117	67	36,547	14,784	359	6,179	1,102	4,373	1,099
1314 ...													
1315 ...													
1316 ...													
1317 ...													
1318 ...													
1319 ...													
1320 ...													
1321 ...													
1322													
1323													
1324													
1325													

TABLE VII.—*Criminal Justice.*

Year.	Number of persons convicted or bound over in respect of—												Cases under—	
	Offences against public tranquillity (Chapter VIII).	Offences affecting life.	Grievous hurt.	Rape.	Cattle-theft.	Criminal force and assault.	Theft.	Robbery and dacoity.	Receiving stolen property.	Criminal trespass.	Bad livelihood.	Keeping the peace.	Opium Act.	Excise Act.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1896 ...	53	34	60	3	29	58	632	17	167	338	23	26	28	19
1897 ...	64	47	66	1	44	60	1,251	34	287	548	51	43	23	18
1898 ...	117	37	46	1	13	43	506	18	178	186	147	135	53	27
1899 ...	105	32	38	3	5	44	378	14	105	169	87	35	44	35
1900 ...	81	24	48	3	7	95	521	23	148	211	107	79	22	21
1901 ...	53	22	42	1	21	69	472	38	90	188	140	145	27	39
1902 ...	63	30	32	1	11	59	359	12	115	179	137	85	25	33
1903 ...	51	25	57	...	11	32	313	16	73	152	180	97	14	22
1904 ...	50	27	62	1	11	71	306	12	60	129	118	115	17	22
1905 ...	60	28	36	...	7	27	270	2	50	104	109	30	33	16
1906 ...														
1907 ...														
1908 ...														
1909 ...														
1910 ...														
1911 ...														
1912 ...														
1913 ...														
1914														
1915														
1916														

TABLE VIII.—*Cognizable Crime.*

Year.	Number of cases investigated by police—			Number of persons—		
	Suo motu.	By orders of Magistrate.	Sent up for trial.	Tried.	Acquitted or discharged.	Convicted.
1	2	3	4	5	6	7
1898	4,738	3	4,038	4,874	473	4,401
1899	4,131	12	3,514	4,318	418	3,900
1900	6,231	7	5,449	6,556	654	5,902
1901	4,094	36	3,384	5,577	677	4,900
1902	4,067	26	3,390	4,796	545	4,251
1903	1,572	33	919	1,340	219	1,221
1904	1,418	85	786	1,262	233	1,029
1905	2,550	(Not available.)	684	789	197	592
1906						
1907						
1908						
1909						
1910						
1911						
1912						
1913						
1914						
1915						
1916						

NOTE.—Columns 2 and 3 should show cases instituted during the year.

TABLE IX.—*Revenue demand at successive settlements.*

Pargana.	Year of settlement.			
	1795.	1840.	1882.	
1	2	3	4	5
	Rs.	Rs.	Rs.	
Dehat Amanat	55,286	57,396	53,836	
Kaswar Sarkar	51,235	52,960	50,206	
Pandrah	52,874	57,836	59,701	
Katehir	97,673	99,736	1,00,694	
Sultanipur	9,339	9,674	9,674	
Kol Aslah	95,640	97,815	87,331	
Athganwan	48,038	47,997	47,873	
Sheopur	35,713	41,958	36,883	
Jalhupur	41,434	43,822	43,976	
Tahsil Benares	4,87,232	5,09,194	4,90,174	
Kaswar Raja	1,25,360	1,25,360	1,25,360	
Tahsil Gangapur	1,25,360	1,25,360	1,25,360	
Barhwal	32,561	32,912	32,968	
Barah	42,435	42,530	42,505	
Dhus	28,938	28,287	27,978	
Mawai	20,671	20,868	20,660	
Mahwari	22,654	24,093	24,114	
Majhwar	40,193	41,162	40,939	
Narwan	73,307	57,254	57,113	
Ralhupur	34,109	35,749	34,389	
Tahsil Chandauli	2,94,868	2,82,855	2,80,666	
Total District	9,07,460	9,17,409	8,96,200	

TABLE X.—*Present demand for revenue and cesses for the year* 1313 *fasli.*

Pargana and tahsil.	Where included in *Ain-i-Akbari.*	Revenue.	Cesses.	Total.	Incidence per acre— Cultivated.	Incidence per acre— Total.
1	2	3	4	5	6	7
		Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
Dehat Amanat	Benares Haveli	52,655	7,792	60,447	2 9 4	1 11 4
Kaswar Sarkar	Kaswar, Afrad	50,079	5,768	55,847	2 10 6	1 15 11
Pandrah ...	Pandrah ...	59,701	5,969	65,670	3 2 0	2 2 1
Katehir ...	Katehir ...	1,00,177	12,440	1,12,617	2 3 6	1 11 2
Sultanipur ...	Katehir ...	9,674	1,160	10,834	2 1 11	1 6 9
Kol Aslah ...	Kolah ...	87,338	11,024	98,362	2 8 4	1 12 2
Athganwan ...	Harhua ...	47,998	4,998	52,996	3 3 4	2 4 10
Sheopur ...	Benares Haveli,	36,457	5,159	41,616	2 13 5	1 15 8
Jalhupur ...	Benares Haveli, Katehir.	45,201	5,273	50,474	2 9 0	1 11 11
Tahsil Benares.		4,89,280	59,583	5,48,863	2 9 7	1 13 7
Kaswar Raja ...	Kaswar, Afrad	1,24,955	4,412	1,29,367	2 6 2	1 11 4
Tahsil Gangapur		1,24,955	4,412	1,29,367	2 6 2	1 11 4
Barhwal ...	Barhwal ...	32,973	7,283	40,256	1 4 2	0 15 7
Barah ...	Tanda ...	42,505	5,360	47,865	2 0 6	1 8 3
Dhus ...	Dhus ...	27,880	5,117	32,997	1 8 5	1 2 2
Mawai ...	Mawai ...	20,495	2,385	22,880	2 14 3	1 3 11
Mahwari ...	Mahwari ...	24,114	3,737	27,851	1 12 4	1 3 8
Majhwar ...	Majhwar ...	40,815	9,114	49,929	1 3 7	1 0 5
Narwan ...	Narwan ...	57,001	12,239	69,240	1 3 2	1 0 5
Ralhupur ...	Ralhupur ...	34,595	3,990	38,585	3 2 11	1 15 5
Tahsil Chandauli		2,80,378	49,225	3,29,603	1 8 11	1 3 4
District Total		8,94,613	1,13,220	10,07,833	2 1 10	1 9 0

TABLE XI.—*Excise.*

Year.	Receipts from foreign liquors.	Country spirit.		Receipts from tari and sendhi.	Drugs.			Opium.		Total receipts.	Total charges.	Incidence of receipts per 10,000 of population from—			Number of shops for sale of—		
		Receipts.	Consumption in gallons.		Total receipts.	Consumption in maunds of— Ganja.	Consumption in maunds of— Charas.	Total receipts.	Consumption.			Liquor including tari.	Drugs.	Opium.	Country spirit.	Drugs.	Opium.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.		Rs.	Rs.	Mds. s.	Mds. s.	Rs.	Mds. s.	Rs.	Rs.	Rs.	Rs.	Rs.			
1890-91 ...	1,792	1,74,328	85,895	3,020	44,000	Not available.		61,284	139 5	2,88,177	7,130	1,943	477	643	145	73	30
1891-92 ...	1,552	2,31,160	114,055	2,300	50,600	Ditto.		60,608	139 34	3,52,786	7,948	2,549	549	657	146	73	25
1892-93 ...	1,600	2,35,245	108,407	3,825	45,840	72 10	13 35	65,152	140 14	3,58,359	6,870	2,610	497	744	141	79	27
1893-94 ...	1,744	2,33,921	110,298	3,350	39,160	70 13	8 12	64,865	130 2	3,43,243	4,993	2,503	425	703	140	79	25
1894-95 ...	1,786	2,20,830	98,271	3,800	51,000	76 26	20 19	61,332	130 8	3,38,918	3,164	2,377	553	665	104	80	25
1895-96 ...	1,520	2,17,194	93,370	5,725	51,600	59 5	26 13	54,665	124 26	3,30,965	1,990	2,291	559	593	107	80	25
1896-97 ...	1,696	1,45,067	61,252	5,810	95,831	96 27	16 6	50,375	105 10	2,98,926	2,523	1,553	1,039	546	103	79	25
1897-98 ...	1,552	1,73,825	75,348	5,915	1,14,737	25 24	58 0	45,962	109 11	3,42,752	4,557	1,871	1,245	499	93	79	25
1898-99 ...	1,826	2,36,555	110,238	6,000	1,09,749	70 0	23 25	52,666	125 7	4,07,133	3,022	2,589	672	587	96	79	25
1899-1900...	2,100	2,60,048	106,765	6,550	1,96,271	76 4	39 23	50,879	125 36	4,16,228	2,778	2,762	818	558	96	79	25
1900-01 ...	2,560	2,38,034	102,475	5,900	57,294	48 21	21 28	47,275	103 37	3,51,453	9,367	2,794	650	536	95	79	28
1901-02 ...	2,168	2,71,642	101,374	7,550	60,291	48 36	37 27	44,404	90 24	3,86,482	2,914	3,197	685	504	99	79	30
1902-03 ...	2,272	2,86,410	106,577	6,000	58,788	45 11	28 37	61,606	130 2	4,15,469	2,473	3,349	668	700	100	79	30
1903-04 ...	2,288	3,06,286	97,324	6,700	85,615	45 0	30 11	66,191	150 34	4,67,326	2,593	3,582	973	752	96	81	30
1904-05 ...	2,632	3,31,732	106,087	6,116	82,418	49 38	34 13	62,841	140 39	4,85,843	2,569	3,869	937	714	96	81	30
1905-06 ...	1,834	3,39,282	98,792	7,224	88,941	43 2	33 4	68,507	156 15	5,05,827	3,534	3,958	1,011	778	98	81	30
1906-07 ...	1,828	3,28,072	96,577	8,300	1,02,137	39 36	38 39	51,541	191 9½	4,91,948	3,717	3,843	1,161	586	90	92	25
1907-08 ...																	
1908-09 ...																	
1909-10 ...																	
1910-11 ...																	
1911-12 ...																	
1912-13 ...																	
1913-14 ...																	
1914-15 ...																	

TABLE XII.—*Stamps.*

Year.	Receipts from— Non-Judicial.	Court-fee, including copies.	All sources.	Total charges.
1	2	3	4	5
	Rs.	Rs.	Rs.	Rs.
1890-91	67,961	1,67,563	2,35,996	4,660
1891-92	68,439	1,75,218	2,44,153	5,142
1892-93	66,824	1,97,037	2,64,314	5,630
1893-94	68,004	1,68,304	2,36,602	4,944
1894-95	73,965	1,78,258	2,52,818	5,166
1895-96	75,175	1,71,221	2,46,625	6,886
1896-97	69,848	1,66,094	2,36,188	8,936
1897-98	80,123	1,90,036	2,71,748	6,037
1898-99	56,100	1,79,677	2,39,228	6,300
1899-1900	60,903	1,78,058	2,42,069	5,079
1900-01	63,593	1,64,370	2,30,333	3,372*
1901-02	62,637	1,57,264	2,22,239	7,551
1902-03	57,494	1,77,055	2,37,056	9,533
1903-04	60,673	1,60,738	2,23,976	5,867
1904-05	61,395	1,78,864	2,42,856	6,753
1905-06	74,683	1,72,993	2,50,123	7,367
1906-07	64,013	1,77,240	2,43,849	7,405
1907-08				
1908-09				
1909-10				
1910-11				
1911-12				
1912-13				
1913-14				
1914-15				
1915-16				
1916-17				

* Discount only.

TABLE XIII.—*Income-tax.*

Year.	Total receipts.	Collected by companies.		Profits of companies.		Other sources, Part IV.				Total charges.	Objections under Part IV.	
						Under Rs. 2,000.		Over Rs. 2,000.				
		Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.		Number filed.	Wholly or partly successful.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Rs.		Rs.		Rs.		Rs.		Rs.	Rs.		
1890-91	90,178	63	1,809	...	...	Not available.				796	396	110
1891-92	90,346	67	1,796	...	...	Ditto.				1,381	431	213
1892-93	94,160	59	1,514	...	...	Ditto.				984	655	295
1893-94	94,390	70	1,721	...	...	1,729	26,299	255	41,152	2,472	402	123
1894-95	94,921	54	1,650	...	...	1,638	25,458	252	41,105	441	639	355
1895-96	97,393	47	1,481	...	...	1,799	26,816	287	44,885	114	917	296
1896-97	1,02,607	50	1,188	1	87	1,626	25,998	293	50,143	2,143	648	178
1897-98	98,768	51	1,450	1	119	1,568	24,880	289	47,000	292	555	184
1898-99	91,823	52	1,536	2	132	1,535	24,346	280	42,147	71	328	92
1899-1900	93,700	47	1,412	3	128	1,521	23,991	272	42,874	24	256	76
1900-01	94,164	48	1,466	3	154	1,542	24,429	270	41,506	35	403	176
1901-02	89,310	49	1,196	2	54	1,559	24,422	260	38,190	26	314	62
1902-03	92,178	48	1,533	...	...	1,683	26,150	249	37,714	23	526	110
1903-04	77,040	27	1,225	1	32	580	13,847	262	37,839	103	314	62
1904-05	74,204	23	1,063	...	...	495	13,003	249	36,473	105	170	52
1905-06	73,779	21	1,188	1	156	457	12,579	244	35,805	16	124	39
1906-07												
1907-08												
1908-09												
1909-10												
1910-11												
1911-12												
1912-13												
1913-14												
1914-15												

TABLE XIV.—*Income-tax by Tahsils and Cities—(Part IV only).*

Year.	City of Benares. Under Rs. 2,000. Assessees.	City of Benares. Under Rs. 2,000. Tax.	City of Benares. Over Rs. 2,000. Assessees.	City of Benares. Over Rs. 2,000. Tax.	Year.	Tahsil Benares. Under Rs. 2,000. Assessees.	Tahsil Benares. Under Rs. 2,000. Tax.	Tahsil Benares. Over Rs. 2,000. Assessees.	Tahsil Benares. Over Rs. 2,000. Tax.
1	2	3	4	5	1	2	3	4	5
		Rs.		Rs.			Rs.		Rs.
1897-98 ...	1,039	17,161	375	45,077	1897-98 ...	308	4,494	5	499
1898-99 ...	984	16,346	263	40,837	1898-99 ...	294	4,218	6	511
1899-1900 ...	950	15,814	257	41,698	1899-1900 ...	286	4,108	5	429
1900-01 ...	1,004	16,783	256	40,408	1900-01 ...	272	3,905	5	455
1901-02 ...	1,039	17,106	245	37,020	1901-02 ...	263	3,738	4	397
1902-03 ...	1,102	18,086	235	36,506	1902-03 ...	281	3,965	4	490
1903-04 ...	409	10,945	250	36,676	1903-04 ...	66	1,536	5	486
1904-05 ...	375	10,471	238	35,336	1904-05 ...	60	1,407	5	458
1905-06 ...	352	10,019	235	34,909	1905-06 ...	61	1,449	4	417
1906-07 ...					1906-07 ...				
1907-08 ...					1907-08 ...				
1908-09 ...					1908-09 ...				
1909-10 ...					1909-10 ...				
1910-11 ...					1910-11 ...				
1911-12 ...					1911-12 ...				
1912-13 ...					1912-13 ...				
1913-14 ...					1913-14 ...				
1914-15 ...					1914-15 ...				
1915-16 ...					1915-16 ...				
1916-17 ...					1916-17 ...				

TABLE XIV.—*Income-tax by Tahsils (Part IV only)*—(concld.).

Year.	Tahsil Chandauli.				Year.	Tahsil Gangapur.			
	Under Rs. 2,000.		Over Rs. 2,000.			Under Rs. 2,000.		Over Rs. 2,000.	
	Assessees.	Tax.	Assessees.	Tax.		Assessees.	Tax.	Assessees.	Tax.
1	2	3	4	5	1	2	3	4	5
		Rs.		Rs.			Rs.		Rs.
1897-98 ...	190	2,747	8	620	1897-98 ...	94	1,314	2	116
1898-99 ...	190	2,737	9	664	1898-99 ...	85	1,236	2	116
1899-1900 ...	196	2,717	9	679	1899-1900...	89	1,299	1	60
1900-01 ...	155	2,569	9	651	1900-01 ...	87	1,269	1	68
1901-02 ...	187	2,559	10	689	1901-02 ...	87	1,234	1	83
1902-03 ...	212	2,867	9	634	1902-03 ...	88	1,257	1	83
1903-04 ...	36	916	6	486	1903-04 ...	19	450	1	65
1904-05 ...	40	1,047	5	476	1904-05 ...	20	478	1	133
1905-06 ...	44	1,111	5	479	1905-06 ...	22	525	1	133
1906-07 ...					1906-07 ...				
1907-08 ...					1907-08 ...				
1908-09 ...					1908-09 ...				
1909-10 ...					1909-10 ...				
1910-11 ...					1910-11 ...				
1911-12 ...					1911-12 ...				
1912-13 ...					1912-13 ...				
1913-14 ...					1913-14 ...				
1914-15 ...					1914-15 ...				
1915-16 ...					1915-16 ...				
1916-17 ...					1916-17 ...				

TABLE XV.—*District Board.*

Year.	Receipts.							Expenditure.									
	Education.	Medical.	Scientific, &c.	Miscellaneous.	Civil works.	Pounds.	Ferries.	Total expenditure.	Contributions to Provincial funds.	General administration.	Education.	Medical.	Scientific, &c.	Miscellaneous.	Civil works.	Pounds.	Debt.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91 ...	119	3,972	...	409	33	661	...	75,956	...	961	21,460	15,912	...	1,037	36,586	...	...
1891-92 ...	150	2,817	...	165	...	1,325	...	73,850	...	1,035	24,303	16,316	...	1,537	30,659	...	...
1892-93 ...	167	4,372	...	181	...	892	...	67,212	...	1,031	23,929	8,044	...	1,237	32,971	...	...
1893-94 ...	161	661	...	157	...	513	...	67,548	...	1,240	23,812	8,473	...	1,037	32,986	...	...
1894-95 ...	118	742	...	176	...	640	...	71,535	...	1,360	24,145	8,752	...	1,457	35,821	...	...
1895-96 ...	153	816	...	160	4,323	739	...	64,993	...	1,330	22,929	8,063	...	37	32,634	...	...
1896-97 ...	110	563	...	244	3,582	821	...	64,921	...	1,564	22,837	8,742	...	12	31,766	...	...
1897-98 ...	100	632	...	3,662	1,663	367	...	68,306	...	1,358	24,426	10,591	...	...	31,931	...	...
1898-99 ...	117	528	...	3,689	3,016	804	...	72,707	...	1,744	24,499	8,609	435	2	36,665	...	753
1899-1900...	1,017	1,255	...	4,124	2,447	2,349*	12,332†	77,319	...	1,788	25,538	9,528	381	60	38,653	1,052	319
1900-01 ...	1,212	717	...	4,462	1,734	2,697	14,409	83,002	...	1,830	27,419	13,252	417	338	36,852	1,194	1,700
1901-02 ...	4,184	2,285	...	316	1,206	2,250	15,102	83,520	...	1,941	28,928	8,763	424	100	40,983	1,281	1,100
1902-03 ...	4,332	2,279	...	39	2,143	2,025	13,946	92,781	...	2,005	33,110	9,066	591	87	45,668	1,153	1,101
1903-04 ...	3,648	2,474	...	2	2,168	2,250	15,403	1,15,764	...	2,098	41,590	9,109	591	91	59,901	1,283	1,100
1904-05 ...	3,824	2,377	...	102	1,885	1,950	14,542	1,15,871	...	2,280	39,582	10,349	585	447	60,290	1,058	1,280
1905-06 ...	1,585	774	...	69	1,905	2,532	10,924	1,22,331	...	2,701	44,897	10,531	678	360	60,595	1,466	1,103
1906-07 ...	6,352	3,659	...	53	1,873	2,247	19,268	1,25,118	...	3,140	47,841	15,859	1,122	240	54,128	1,668	1,120
1907-08 ...																	
1908-09 ...																	
1909-10 ...																	
1910-11 ...																	
1911-12 ...																	
1912-13 ...																	
1913-14 ...																	

* Formerly net receipts only were shown. From this year receipts and also expenditure are given.
† From this year the gross receipts from ferries were for the first time credited to the district board.

TABLE XVI.—*Municipality of Benares.*

Year.	Income.							Expenditure.									
	Octroi.	Tax on houses and lands.	Other taxes.	Rents.	Loans.	Other sources.	Total.	Administration and collection of taxes.	Public safety.	Water-supply and drainage.		Conservancy.	Hospitals and dispensaries.	Public works.	Public instructions.	Other heads.	Total.
										Capital.	Maintenance.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91	1,64,876	...	2,432	98,421	4,00,000	43,069	7,08,798	25,857	41,203	404,621	53,082	44,290	6,082	24,382	3,338	17,037	6,19,892
1891-92	1,66,649	...	3,054	8,584	1,00,000	6,67,008	18,45,295	30,129	38,511	12,22,548	1,890	50,130	2,981	19,943	3,233	3,75,718	17,45,083
1892-93	1,80,075	24,257	3,112	10,101	5,00,000	90,945	8,08,490	29,582	39,414	6,57,518	16,984	66,602	3,200	24,749	3,467	1,65,958	10,07,474
1893-94	2,60,743	*94,744	2,028	10,153	4,50,000	55,792	8,73,460	36,180	46,946	3,11,459	58,972	74,725	5,429	27,455	3,536	85,536	6,50,238
1894-95	2,91,164	1,11,413	2,367	9,222	2,58,226	44,426	7,16,818	41,290	44,871	2,09,989	73,027	91,261	2,770	30,236	3,519	77,643	5,74,606
1895-96	2,77,582	1,03,107	29,906	7,321	2,00,000	52,296	6,70,212	36,712	44,475	1,69,855	68,693	83,386	2,849	40,283	3,506	1,31,709	5,81,468
1896-97	2,50,499	92,002	39,431	7,965	...	42,275	4,32,172	35,022	50,433	1,85,500	1,20,415	70,333	10,914	30,353	3,400	3,21,318	8,27,688
1897-98	2,45,459	83,120	42,839	7,671	79,000	35,149	4,93,238	35,099	47,856	89,678	73,593	71,088	14,432	20,873	3,380	1,24,875	4,80,874
1898-99	2,91,672	1,43,769	42,022	12,154	...	48,730	5,38,347	39,918	50,695	46,643	75,846	65,909	3,609	22,140	3,203	1,21,809	4,29,772
1899-1900	2,98,569	1,14,442	5,887	8,809	...	35,265	4,62,972	39,909	47,728	72,722	64,022	71,069	4,344	35,082	2,835	1,23,814	4,61,025
1900-01	2,85,063	1,05,985	6,728	5,571	1,50,000	49,787	6,03,134	43,084	48,535	95,825	93,315	76,592	4,550	36,835	5,454	1,41,706	5,45,896
1901-02	3,11,643	1,06,275	5,956	29,506	...	37,482	4,90,862	41,498	47,820	1,25,045	75,143	65,907	4,210	68,964	5,529	1,67,571	6,01,687
1902-03	2,98,719	1,06,860	6,591	30,372	1,21,000	46,375	6,09,917	40,240	50,078	1,15,457	73,438	65,997	4,220	65,462	5,833	1,47,064	5,67,789
1903-04	3,03,616	85,525	3,439	30,201	1,50,000	48,425	6,21,206	39,709	49,533	2,16,150	71,743	70,118	4,220	47,388	6,236	1,39,829	6,44,926
1904-05	3,12,054	1,12,932	6,981	30,557	...	82,553	5,45,077	43,783	50,953	1,91,649	78,068	76,607	4,220	39,262	6,255	1,67,920	6,58,717
1905-06	2,97,681	1,18,731	7,129	27,016	...	60,936	5,11,493	42,132	17,321	39,418	85,020	91,116	2,820	59,478	4,071	1,80,621	5,21.997
1906-07	3,02,503	1,21,856	6,670	29,556	40,000	1,03.888	6,04,473	44,549	17,501	65,923	82,737	83,211	6,745	56,861	10,120	1,69,023	5,36,670
1907-08																	
1908-09																	
1909-10																	
1910-11																	
1911-12																	
1912-13																	
1913-14																	

* From this year includes water-rate.

TABLE XVII.—*Distribution of Police*, 1906.

Thana.	Sub-Inspectors.	Head Constables.	Constables.	Municipal Police.	Town Police.	Rural Police.	Road Police.
1	2	3	4	5	6	7	8
Kotwali ...	2	6	83	...	...	...	...
Chauk ...	2	6	72	...	...	...	...
Dasaswamedh ...	2	6	79	...	...	7	...
Chetganj ...	2	6	58	...	...	3	...
Bhelupur ...	2	5	61	...	...	40	...
Jaitpura ...	2	4	43	...	...	...	...
Adampura ...	2	5	58	...	...	4	...
Sikraul ...	2	2	34	...	2	110	6
Cantonment ...	1	3	22	...	...	7	...
Rohania ...	1	1	10	...	...	83	4
Mirza Murad ...	2	3	25	...	...	205	6
Chaubepur ...	2	1	15	...	...	106	6
Cholapur ...	2	2	13	...	...	125	4
Phulpur ...	2	1	15	...	...	104	2
Baragaon ...	2	2	16	...	...	126	2
Sakaldiha ...	2	1	16	...	...	85	...
Balua ...	1	1	10	...	...	93	...
Alinagar ...	2	1	12	...	...	65	4
Chandauli ...	2	2	18	...	...	94	4
Saïd Raja ...	2	2	17	...	...	102	12
Ramnagar ...	2	1	12	...	14	54	2
Civil Reserve ...	5	21	98	...	...	...	...
Armed Police ...	3	26	208	...	...	...	...
Total District ...	47	108	995	...	16	1,413	52

TABLE XVIII.—*Education.*

Year.	Total.			Secondary education.			Primary education.		
	Schools and Colleges.	Scholars.		Schools.	Scholars.		Schools.	Scholars.	
		Males.	Females.		Males.	Females.		Males.	Females.
1	2	3	4	5	6	7	8	9	10
1896-97 ...	145	8,348	753	14	2,355	99	126	5,376	571
1897-98 ...	133	7,262	1,120	13	1,931	109	116	4,735	902
1898-99 ...	141	8,051	829	13	2,104	99	124	5,366	730
1899-1900...	146	7,880	700	11	1,935	...	130	5,346	600
1900-01 ...	140	7,643	521	11	1,775	...	124	5,326	428
1901-02 ...	160	8,255	718	12	2,998	...	143	5,602	622
1902-03 ...	193	10,160	752	12	2,032	97	178	7,588	655
1903-04 ...	216	11,877	1,290	11	2,171	114	202	9,078	1,176
1904-05 ...	201	11,540	1,146	11	2,333	105	187	8,491	1,041
1905-06 ...	204	12,546	1,111	11	2,608	96	189	9,010	1,015
1906-07 ...									
1907-08 ...									
1908-09 ...									
1909-10 ...									
1910-11 ...									
1911-12 ...									
1912-13 ...									
1913-14 ...									

List of Schools, 1903.

School.	Class.	Management.	Average attendance.
	A.—SECONDARY.		
Queen's College ...	College	Committee ...	106
Ditto ...	Sanskrit College ...	Ditto ...	381
Queen's Collegiate School.	High School ...	Ditto ..	331
Bengali Tola ...	Ditto... ...	Private, Aided ...	247
London Mission School.	Ditto... ...	London Missionary Society.	334
Jai Narayan's College	Ditto... ...	Church Missionary Society.	271
Maharashtra School...	Ditto... ...	Private	83
Central Hindu College	College	Ditto	152
Central Hindu Collegiate School.	High School ...	Ditto	331
Harish Chandra School	Anglo-Vernacular Middle.	Private, Aided ...	171
C. M. S. Normal School, Girls'.	Ditto ...	Church Missionary Society.	97
Central Hindu Girls' School.	Ditto ...	Private	95
Hanuman Seminary...	Ditto ...	Ditto	70
Patwari School ...	Technical ...	Government ...	25
	B.—PRIMARY.		
Model Girls' School ...	Lower Primary ...	Government ...	99
Jagatganj ...	Upper Primary ...	Municipality ...	75
Chetganj ...	Ditto ...	Ditto ...	72
Raja Darwaza ...	Ditto ...	Ditto ...	45
Jaitpura ...	Ditto ...	Ditto ...	56
Nawapura ...	Lower Primary ...	Ditto ...	31
Aurangabad ...	Ditto ...	Ditto ...	40
Bhadaini ...	Ditto ...	Ditto ...	65
Orderly Bazar ...	Ditto ...	Ditto ...	32
Hukulganj ...	Ditto ...	Ditto ...	31
Rajghat	Ditto ...	Ditto ...	40
Bisheshwarganj ...	Ditto ...	Ditto ...	33
Adhbisheshwar ...	Ditto ...	Ditto ...	33
Rajmandir ...	Ditto ...	Ditto ...	54
Hauz Katora ...	Ditto ...	Ditto ...	35
Dasaswamedh ...	Ditto ...	Ditto ...	40
Nadesar ...	Ditto ...	Ditto ...	30
Khajua	Ditto ...	Ditto ...	25
Machhodri ...	Ditto ...	Ditto ...	31
Laksa ...	Lower Primary, Girls'	Ditto ...	32
Hauz Katora ...	Lower Primary ...	Mission	35
Kodai-ki-Chauki ...	Ditto ...	Ditto	40
London Mission compound.	Lower Primary, Girls'	London Missionary Society.	91
Bhadaini ...	Ditto ...	Ditto ...	142
C. M. S. Orphanage ...	Ditto ...	Church Missionary Society.	80
Shivala ...	Ditto ...	Mission	130
Nawabganj ...	Ditto ...	Ditto	27
Bharatdwaji Tola ...	Ditto ...	Ditto	40

List of Schools, 1906—(continued).

Schools.	Class.	Management.	Average attendance.
	B.—PRIMARY—*(contd.)*		
Madhmeshwar ...	Lower Primary, Girls'	Mission	59
Briddhkal ...	Ditto ...	Ditto	49
Mankarnika ghat ...	Ditto ...	Ditto	86
Dinanath-ka-Gola ...	Ditto ...	Ditto	50
Lahartara ...	Ditto ...	Ditto	15
Naibasti ...	Ditto ...	Ditto	27
Bengali Tola ...	Ditto ...	Ditto	90
Pul Andhra ...	Ditto ...	Ditto	63
Lakshmi Kund ...	Lower Primary ...	Private	10
Gaighat ...	Anglo-vernacular* ...	Ditto	30
Bulla Nala ...	Ditto ...	Ditto	4
Lachhmanpura ...	Ditto ...	Ditto	37
Anglo-Bengali School	Ditto ...	Ditto	82
Tripura Bhairavi, Shishubodhak Pathshala.	Ditto ...	Ditto	100
Madanpura National Training Academy.	Ditto ...	Ditto	130
Garbasi Tola ...	Vernacular ...	Ditto	60
Daranagar ...	Ditto ...	Ditto	30
Bengali Madrasa, Sonarpur.	Ditto ...	Ditto	50
Madrasa Hindi Swadeshi.	Ditto ...	Ditto	20
Raja Bazar ...	Ditto ...	Ditto	4
Naibasti ...	Ditto ...	Ditto	6
Gwal Das Sahu ...	Ditto ...	Ditto	54
Ditto ...	Ditto ...	Ditto	40
Dudh Vinayak ...	Ditto ...	Ditto	15
Gali Bhat ...	Ditto ...	Ditto	20
Gola Gali ...	Ditto ...	Ditto	17
Phatak Sukhlal Sahu	Ditto ...	Ditto	40
Pandariba ...	Ditto ...	Ditto	25
Chashma-i-Nur ...	Ditto ...	Ditto	21
Jagambari Harihar Pathshala.	Ditto ...	Ditto	30
Qazi Mandi ...	Vernacular, Girls' ...	Ditto	31
Madrasa Imamia ...	Arabic	Ditto	112
Mazhar-ul-ulum (Kachhi Bagh).	Ditto	Ditto	125
Qutban Shahid ...	Ditto	Ditto	100
Gyan Bapi ...	Ditto	Ditto	32
Ditto ...	Ditto	Ditto	25
Ditto ...	Ditto	Ditto	12
Madrasa Nasri ...	Ditto	Ditto	26
Mullah-ul-ulum ...	Ditto	Ditto	50
Dithori Mahal ...	Ditto	Ditto	21
Masjid Nawab Tonk...	Ditto	Ditto	15
Ditto ...	Ditto	Ditto	5
Chamodha Mahal ...	Ditto	Ditto	25
Nadesar ...	Ditto	Ditto	18
Raja Bazar ...	Ditto	Ditto	24
Telia Bagh ...	Ditto	Ditto	14
Ranbir Sanskrit Pathshala.	Sanskrit	Ditto	151
Siddheshwari ...	Ditto	Ditto	25

* This school observes no standard.

List of Schools, 1906—(continued).

School.	Class.	Management.	Average attendance.
	B.—PRIMARY—(concld.).		
Naibasti	Sanskrit	Private	32
Har Tirath ...	Ditto	Ditto	8
Madho Rao ...	Ditto	Ditto	25
Buchai Tola ...	Ditto	Ditto	40
Bulla Nala ...	Ditto	Ditto	10
Shiva Chaudhri Galī...	Ditto	Ditto	10
Ganesh Dikshit ...	Ditto	Ditto	50
Ditto ...	Ditto	Ditto	7
Raj Mandīr ...	Ditto	Ditto	10
Dudh Vinayak ...	Ditto	Ditto	16
Ditto ...	Ditto	Ditto	3
Ditto ...	Ditto	Ditto	16
Govindji Naik ...	Ditto	Ditto	90

List of Schools, 1906—(continued).

Tahsil.	Pargana.	School.	Class.	Average attendance.
		II.—DISTRICT.		
Benares.	Dehat Amanat	Lohta	Lower Primary ...	66
		Tikri	Ditto ...	63
		Sri Gobardhanpur ...	Ditto ...	67
		Chataipur ...	Lower Primary, Aided	80
		Marwadih ...	Ditto ...	24
		Sheodaspur ...	Lower Primary, Mission.	24
	Kaswar Sarkar	Koraut	Upper Primary ...	64
		Jagatpur... ...	Ditto ...	61
		Shahanshahpur ...	Ditto ...	51
		Hathi	Lower Primary ...	46
		Maheshpur ...	Lower Primary, Mission.	20
	Pandrah ...	Dhaukalganj ...	Upper Primary ...	67
		Nimaicha ...	Ditto ...	85
		Rasulha ...	Ditto ...	39
		Tari	Ditto ...	67
		Balua	Ditto ...	45
		Hasanpur Biraon ...	Ditto ...	59
		Anai	Ditto ...	76
		Do.	Lower Primary, Girls' Mission.	17
		Kathiraon ...	Lower Primary, Aided	27
	Katehir ...	Chaubepur ...	Middle Vernacular ...	80
		Ditto	Upper Primary ...	62
		Ajgara	Ditto ...	61
		Kaithi	Ditto ...	65
		Dhaurahra ...	Ditto ...	104
		Ditto... ...	Lower Primary, Aided, Girls'.	22
		Puari Kalan ...	Upper Primary ...	57
		Palhi Patti ...	Ditto ...	61
		Katari	Ditto ...	66
		Barthara... ...	Ditto ...	92
		Ditto	Lower Primary, Aided, Girls'.	20
		Niar	Upper Primary ...	33
		Tenwar	Ditto ...	51
		Do.	Lower Primary, Aided, Girls.'	12
		Ayar	Upper Primary ...	68
		Do.	Lower Primary, Aided, Girls.'	16
		Chandrauti ...	Lower Primary, Aided	25
		Goshainpur ...	Ditto ...	30
		Tiwaripur ...	Ditto ...	34
		Rajwari ...	Ditto ...	49
		Ajaon ...	Ditto ...	25
		Imlia ...	Ditto ...	25
		Tariyan ...	Ditto ...	15
		Raunan ...	Ditto ...	42

List of Schools, 1906—(continued).

Tahsil.	Pargana.	School.	Class.	Average attendance.
		II.—District—*(contd.)*		
Benares—*(continued)*.	Katehir ...	Babiaon ...	Lower Primary, Aided	28
		Tekuri ...	Ditto ...	35
	Sultanipur ...	Sultanipur ...	Upper Primary ...	71
		Ditto ...	Lower Primary, Aided Girl's.	15
	Kol Aslah ...	Baragaon ...	Middle Vernacular ...	201
		Ditto ...	Lower Primary, Aided Girl's.	18
		Ditto ...	Lower Primary, Girls' Mission.	18
		Thana Rampur ...	Upper Primary ...	58
		Basni ...	Ditto ...	53
		Bikrampur ...	Ditto ...	34
		Bhagautipur ...	Ditto ...	26
		Belwa ...	Ditto ...	68
		Sindhora ...	Ditto ...	60
		Ditto ...	Lower Primary, Girls' Mission.	33
		Pindra ...	Upper Primary ...	93
		Do.	Lower Primary, Girls' Mission.	21
		Mangari ...	Ditto ...	10
		Jhanjhaur ...	Upper Primary ...	26
		Nadoia ...	Ditto ...	52
		Jagdispur ...	Lower Primary, Aided	45
		Rupchandpur ...	Ditto ...	30
		Tilmanpur ...	Ditto ...	43
		Bhanpur ...	Ditto ...	26
		Mani ...	Lower Primary, Aided, Girls'.	17
		Gajokhar ...	Ditto ...	15
	Athganwan ...	Madhaipur ...	Upper Primary ...	53
		Harhua ...	Ditto ...	50
		Rasulpur ...	Ditto ...	59
		Ditto ...	Lower Primary, Aided, Girls'.	17
		Ahrak ...	Lower Primary ...	50
		Babatpur ...	Lower Primary, Mission.	45
		Payagpur ...	Lower Primary, Aided,	42
	Sheopur ...	Sheopur ...	Upper Primary ...	83
		Ditto ...	Lower Primary, Aided Girls'.	23
		Udaipur ...	Ditto ...	10
		Asapur ...	Lower Primary ...	25
		Sathwan ...	Lower Primary, Aided,	20
		Nakchhedpur ...	Ditto ...	10
		Sarnath ...	Anglo-Vernacular, Private.	28

List of Schools, 1906—(continued).

Tahsil.	Pargana.	School.	Class.	Average attendance.
		II—DISTRICT—*(contd.)*		
Benares—*(concluded)*.	Jalhupur ...	Jalhupur ...	Upper Primary ...	60
		Mustafabad ...	Ditto ...	61
		Narayanpur ...	Lower Primary, Aided,	22
		Ramchandipur ...	Ditto ...	22
		Kapildhara ...	Ditto ...	30
		Sirasaul	Ditto ...	39
		Umarha	Ditto ...	33
		Shankarpur ...	Ditto ...	33
		Bamhanpura ...	Ditto ...	10
		Kukurha	Ditto ...	22
Gangapur.	Kaswar Raja	Gangapur ...	Upper Primary ...	110
		Do.	Lower Primary, Girls' Mission.	31
		Do.	Ditto ...	13
		Thatra	Upper Primary ...	65
		Saktanpur ...	Ditto ...	64
		Mirza Murad ...	Ditto ...	92
		Bhikhampur ...	Ditto ...	48
		Bhitkuri ...	Ditto ...	42
		Korauna ...	Ditto ...	62
		Bakharia ...	Ditto ...	44
		Kaparphorwa ...	Lower Primary ...	32
		Kalkabara ...	Lower Primary, Mission.	35
		Kotwa ...	Ditto ...	15
		Sakalpur ...	Ditto ...	20
		Kundaria ...	Lower Primary, Aided,	33
		Chhitauni ...	Ditto ...	20
		Nahwanipur ...	Ditto ...	36
		Rupapur ...	Ditto ...	37
		Baraura	Ditto ...	33
		Kishandatpur ...	Ditto ...	20
Chandauli.	Barhwal ...	Sakaldiha ...	Upper Primary ...	78
		Sarai Pakwan ...	Ditto ...	55
		Keshopur ...	Ditto ...	52
		Pharsand ...	Ditto ...	95
		Ditto	Lower Primary, Aided, Girls'.	16
		Barthi	Ditto ...	10
		Do.	Upper Primary ...	81
		Salempur ...	Lower Primary ...	36
		Naibazar ...	Ditto ...	47
		Phesunda ...	Lower Primary, Aided,	24
		Bhojapur ...	Ditto ...	24
		Phulli	Ditto ...	19
		Orwa	Ditto ...	29
		Barthara Kalan ...	Ditto ...	26
	Barah ...	Ramgarh ...	Upper Primary ...	60
		Ditto	Lower Primary Girls',	19
		Prabhupur ...	Upper Primary ...	86
		Ditto	Lower Primary, Aided, Girls'.	10

List of Schools, 1906—(continued).

Tahsil.	Pargana.	School.	Class.	Average attendance.
		II—DISTRICT—*(contd.)*.		
Chandauli—*(continued)*.	Barah—*(concluded)*.	Ajgara ...	Lower Primary, Aided, Girls'.	13
		Ditto	Upper Primary ...	55
		Nadi Nidhaura ...	Ditto ...	27
		Jura ...	Ditto ...	41
		Marufpur ...	Lower Primary ...	50
		Daundapur ...	Lower Primary, Aided,	34
		Naidhi ...	Ditto ...	17
		Tanda ...	Ditto ...	26
		Ramauli ...	Ditto ...	27
		Lachhmangarh ...	Ditto ...	24
		Ditto ...	Lower Primary, Aided, Girls'.	27
		Sarai Rasulpur ...	Ditto ...	10
		Chakia ...	Ditto ...	19
	Dhus ...	Sadalpura ...	Upper Primary ...	44
		Ditto	Lower Primary, Aided, Girls'.	16
		Alinagar ...	Upper Primary ...	43
		Niamatabad ...	Lower Primary ...	31
		Dhapri ...	Lower Primary, Aided,	31
		Dighi ...	Ditto ...	20
	Mawai ...	Bahadurpur ...	Upper Primary ...	45
		Sahjaur ...	Ditto ...	49
		Karahna ...	Lower Primary, Aided	27
	Mahwari ...	Papaura ...	Upper Primary ...	43
		Mathela ...	Lower Primary ...	23
		Tirpat ...	Ditto ...	16
		Balua ...	Ditto ...	55
		Mahwar Kalan ...	Ditto ...	34
		Ditto ...	Lower Primary, Aided, Girls'.	12
		Kanwar ...	Ditto ...	12
		Ditto	Lower Primary, Aided,	25
		Ramauli ...	Ditto ...	9
		Ditto	Lower Primary, Aided Girls'.	9
		Mahwari Khas ...	Lower Primary, Aided	24
	Majhwar ...	Chandauli ...	Middle Vernacular ...	59
		Ditto	Lower Primary ...	83
		Bisauri ..	Upper Primary ...	59
		Akorha ...	Ditto ...	56
		Jarkhor ...	Ditto ...	57
		Baburi ...	Ditto ...	89
		Ditto	Lower Primary, Girls',	18
		Khurhunja ...	Lower Primary, Aided,	24
		Halua ...	Ditto ...	19
		Bishunpura ...	Ditto ...	25
		Sawaiya ...	Ditto ...	24

List of Schools, 1906—(concluded).

Tahsil.	Pargana.	School.	Class.	Average attendance.
		II—DISTRICT—*(concld.)*		
Chandauli—*(concluded).*	Narwan ...	Said Raja ...	Upper Primary ...	77
		Parewa ...	Ditto ...	56
		Arangi ...	Lower Primary ...	27
		Bhainsaur ...	Lower Primary, Aided,	17
		Bhatija ...	Ditto ...	9
		Ghoswa ...	Ditto ...	41
		Jalalpur ...	Ditto ...	22
	Ralhupur ...	Ramnagar ...	Middle Vernacular ...	109
		Ditto... ...	Lower Primary, Girls'	25

ROADS, 1906.

A.—PROVINCIAL.	Miles.	fur.
(i) Grand trunk road, Calcutta, Benares and Allahabad ...	50	1·96
(ii) Cantonment station approach road	0	5·1
(iii) Said Raja station approach road	0	0·8
(iv) Said Raja goods-shed approach road	0	0·8
Total ...	51	0·76

B.—LOCAL.

I(a)—First-class roads, metalled, bridged and drained throughout.	Miles.	fur.
(i) Benares to Jaunpur	19	5·66
(ii) Benares to Marwadih	2	5·22
(iii) Benares to Sindhora [*vide* II(iv)]	2	0·0
(iv) Benares to Sheopur	1	3·52
(v) Sheopur station road	0	1·4
(vi) Pandepur road	1	2·2
(vii) Sarnath road	1	7
(viii) Benares cantonment to Marwadih	1	2·36
(ix) Benares cantonment to grand trunk road	0	3·68
(x) Benares to Ramnagar	3	2
(xi) Ramnagar to Narayanpur and Ahroura [*vide* II(vii)] ...	2	0·4
(xii) Ramnagar-ghat to Bhadaini	1	4
(xiii) Phulpur station road...	1	5
(xiv) Baragaon to Mangari...	5	6·3
(xv) Kadipur station road...	0	4·6
Total ...	45	5·34

I(b)—First-class roads, metalled, partially bridged and drained.	Miles.	fur.
(i) Benares to Azamgarh	16	0·2
(ii) Benares to Ghazipur...	18	4·8
Total ...	34	5·14

II.—Second-class roads, unmetalled, partially bridged and drained.	Miles.	fur.
(i) Benares to Bhadohi	18	0·64
(ii) Benares to Chunar	8	0·64
(iii) Benares to Niar	14	0·64
(iv) Benares to Sindhora and Kirakat [*vide* Ia-(iii)] ...	13	7·2
(v) Benares to Balua and Dhanapur...	16	5·4
(vi) Panchkosi road	36	5·6
(vii) Ramnagar to Ahraura [*vide* Ia-(xi)]	1	6·2
(viii) Ramnagar to Chakia	2	1·84
(ix) Sakaldiha to Alinagar and Baburi	17	4·64
(x) Sakaldiha station road	2	4·7
(xi) Chandauli to Dharauli	8	6·9
(xii) Dudha to Chandauli, Sakaldiha and Hasanpur ...	29	3·8
(xiii) Alinagar to Chunar	6	4·5
(xiv) Bela to Sindhora and Phulpur	15	5·8

ROADS, 1906—*(concluded)*.

II—Second-class roads, unmetalled, partially bridged and drained—(concluded).	Miles.	fur.
(xv) Mangari to Raja Talao	3	4·6
(xvi) Mangari to Siristi	18	7·4
(xvii) Said Raja to Zamania	13	7·5
Total ...	228	6

III—Fifth-class roads, cleared, partially bridged and drained.	Miles.	fur.
(i) Benares to Gangapur and Raja Talao	10	6
(ii) Benares to Jalhupur...	6	4
(iii) Benares to Sarnath	1	6
(iv) Benares to Puranapul	2	6
(v) Benares to Darra-ghat	5	4
(vi) Darra-ghat to Khanwan	3	4
(vii) Asapur to Sarnath	2	1
(viii) Babatpur to Anai	7	6
(ix) Babatpur to Rampur...	8	7
(x) Tamachabad to Anai and Pindra	19	0
(xi) Rameshwar to Babatpur and Naulakhi	4	1
(xii) Harhua to Baragaon, Kathiraon and Mariahu ...	15	4
(xiii) Harhua to Gangapur and Chunar	13	5
(xiv) Mirza Murad to Baronda	3	7
(xv) Ramnagar to Singhitali	3	0
(xvi) Sakaldiha to Amra	10	7
(xvii) Sakaldiha to Zamania	5	2
(xviii) Sakaldiha railway station road	0	2
(xix) Daina railway station road	0	5
(xx) Chandauli to Kaili	8	0
Total ...	133	5

IV.—Sixth-class roads, cleared only.	Miles.	fur.
(i) Benares to Konia-ghat	2	0
(ii) Benares to Nakhi-ghat	2	4
(iii) Benares Cantonment to Koraut...	6	0
(iv) Pandepur to Aonla	1	0
(v) Lathairon road	1	4
(vi) Marhwa Chakkar road	6	0
(vii) Baragaon to Dhanapur	6	4
(viii) Kathiraon to Pindra	5	4
(ix) Sikraul to Lachhmanpur	3	0
(x) Sandha to Dhaurahra...	9	0
(xi) Balua to Ramgarh	6	2
(xii) Balua to Chauhania	2	3
(xiii) Chauhania to Kaili and Rajghat	14	2
(xiv) Kaili to Mughal Sarai	3	4
(xv) Alinagar bazar road	0	6
(xvi) Said Raja to Dharauli	6	0
(xvii) Tanda to Hasanpur	2	5
(xviii) Tanda circular road	9	4
Total ...	88	2
GRAND TOTAL ...	582	0

FERRIES, 1906.

River.	Name of ferry.	Village.	Pargana.	Tahsil.	Income.
					Rs.
Ganges.	Gangpur ...	Betabar ..	Kasgvar Raja ...	Gangapur ...	700
Ganges.	Darra ...	Tikri ...	Dehat Amanat	Benares ...	700
Ganges.	Ramnagar ...	Ramnagar ...	Rahlupur ...	Chandauli ...	1,800
Ganges.	Kund Tantepur	Bahadurpur ...	Mawai ...	Ditto ...	325
Ganges.	Kaili Mahraura	Kaili ...	Mahwari ...	Ditto ...	625
Ganges.	Balua ...	Balua ...	Ditto ...	Ditto ...	1,425
Ganges.	Chandrauti ...	Chandrauti ...	Katehir ...	Benares ...	275
Ganges.	Kaithi Tanda...	Kaithi ...	Ditto ...	Ditto ...	1,100
Gumti.	Niar ...	Niar ...	Ditto ...	Ditto ...	425
Gumti.	Babatpur ...	Babatpur ...	Ditto ...	Ditto ...	
Gumti.	Hariharpur ...	Hariharpur ...	Ditto ...	Ditto ...	350
Gumti.	Dhaurahra ...	Dhaurahra ...	Ditto ...	Ditto ...	
Gumti.	Saraya ...	Saraya ...	Ditto ...	Ditto ...	575
Gumti.	Rajwari ...	Rajwari ...	Diito ...	Ditto ...	
Gumti.	Markande ...	Kaithi ...	Ditto ...	Ditto ...	350
Gumti.	Gumti Mohana	Do. ...	Ditto ...	Ditto ...	700
Barna.	Nakhi-ghat ...	Hal ...	Sheopur ...	Ditto ...	375
Barna.	Puranapul ...	Pulkohna ...	Ditto ...	Ditto ...	675
Barna.	Konia Mohana	Konia ...	Dehat Amanat	Ditto ...	1,425
Barna.	Kalka Bara ...	Kalka Bara ...	Kaswar Raja ...	Gangapur ...	Privaet.
Barna.	Kotwa ...	Kotwa ...	Ditto ...	Ditto ...	Do.

POST-OFFICES, 1906.

Tahsil.	Pargana.	Locality.	Class.	Management.
Benares.	Dehat Amanat	Benares city ...	Head office.	Imperial.
		Benares Cantonment ...	Ditto.	
		Cantonment station ...	Sub-office.	
		Bengali Tola ...	Ditto.	
		Chaukhambha ...	Ditto.	
		Shivala	Ditto.	
		Kamachha	Ditto.	
		Ganges Bridge ...	Ditto.	
		Pisnaharia	Branch office.	
		Rohania	Ditto.	
	Kaswar Sarkar	Mirza Murad ...	Ditto.	
	Pandrah ...	Anai	Ditto.	
	Katehir ...	Chaubepur	Sub-office.	
		Cholapur	Branch office.	
		Kaithi	Ditto.	
	Kol Aslah ...	Baragaon	Sub-office.	
		Babatpur station ...	Branch office.	
		Phulpur	Ditto.	
		Sindhora	Ditto.	
		Pindra	Ditto.	
	Sheopur ...	Sheopur	Ditto.	
Chandauli.	Barhwal ...	Sakaldiha	Sub-office.	
	Mawai ...	Mughal Sarai ...	Ditto.	
	Mahwari ...	Balua	Branch office.	
	Majhwar ...	Chandauli	Sub-office.	
	Narwan ...	Said Raja	Branch office.	
		Daina station ...	Ditto.	
	Rahlupur ...	Ramnagar	Sub-office.	

MARKETS, 1906.

Tahsil.	Pargana.	Bazar.	Market days.
Benares.	Kaswar Sarkar...	Hathi	Tuesday and Saturday.
	Pandrah ...	Kathiraon	Daily.
		Anai	Do.
		Tari	Do.
		Nawada	Do.
		Hasanpur	Do.
		Dandupur	Tuesday, Thursday and Saturday.
	Katehir ...	Chaubepur	Daily.
		Kaithi	Do.
		Dhaurahra	Do.
		Cholapur	Do.
		Niar	Do.
		Palhi Patti ...	Do.
	Sultanipur ...	Sultanipur	Do.
		Paharpur (Danganj) ...	Do.
	Kol Aslah ...	Baragaon	Monday, and Friday.
		Basni	Daily.
		Kuar	Do.
		Mangari	Do.
		Phulpur	Do
		Pindra	Tuesday and Saturday.
		Sindhora	Sunday and Wednesday.
	Sheopur ...	Sheopur	Daily.
		Narayanpur ...	Do.
		Sarsaundi (Bhojubir) ...	Do.
		Pandepur	Do.
		Khajuri (Naibasti) ...	Do.
	Jalhupur ...	Jalhupur	Do.
		Umarha (Pisnaria) ...	Do.
Chandauli.	Barhwal ...	Sakaldiha	Monday and Thursday.
		Ramauli	Daily.
	Mahwari ...	Balua	Thursday and Saturday.
	Majhwar ...	Chandauli	Daily.
		Baburi	Do.
	Mawai ...	Mughal Sarai ...	Do.
	Narwan ...	Said Raja	Do.
		Naubatpur	Do.
	Ralhupur ...	Ramnagar	Do.
		Abdurrahimpur ...	Do.
Gangapur.	Kaswar Raja ...	Gangapur	Do.
		Mirza Murad ...	Tuesday and Saturday.
		Tamachabad ...	Daily.
		Kalka Bara ...	Do.
		Karaunan	Do.
		Chhateri	Do.
		Thatra	Do.
		Baraura	Sunday and Thursday.
		Sakalpur	Monday and Friday.

FAIRS, 1906.

Locality.	Name of fair.	Date.	Approximate average attendance.
Ganges river	Burhwa Mangal	Chait Badi 12th to Sudi 1st.	30,000
Ditto	Graban	Lunar and solar eclipses	50,000
Ditto	Nirjala Ekadasi	Jeth Badi 11th	8,000
Assighat	Loharik Kund	Bhadon Badi Amawas	6,000
Ditto	Ashnan Jatra	Jeth Puranmashi	2,000
Chausathighat	Dasehra	Jeth Badi 10th	8,000
Dasaswamedh	Dharaddi	Chait Badi 1st	15,000
Rajmandirghat	Ramlila	Kuar Sudi 9th	2,000
Ditto	Gangwe	Chait Sudi 3rd	2,000
Mirghat	Anark Chaudas	Sawan Sudi 15th, Bhadon Badi 7th and 14th.	2,000
Gaighat	Dasu Autar	Katik Badi 9th	1,000
Ditto	Ramlila	Kuar Sudi 9th	1,000
Mankarnikaghat	Ditto	Ditto	1,000
Ramghat	Ramnaumi	Chait Sudi 9th	5,000
Jamghat	Jamdutiya	Katik Badi 4th	5,000
Ramchaukaghat	Vyas Puja	Sawan Sudi 1st	200
Ditto	Ramlila	Kuar Sudi 7th to 10th	20,000
Panchgangaghat	Diwali	Katik Puranmashi	8,000
Ditto	Nijhartalka	Bhadon Badi 3rd	2,000
Ditto	Ganga Ashtmi	Baisakh Sudi 8th	5,000
Ditto	Ganga Ashnan	Baisakh Puranmashi	5,000
Praladhghat	Narsingh Chaudas	Baisakh Badi 14th	1,000
Barna Sangam	Barni	Chait Badi 12th	5,000
Chaukaghat	Nagar Pradakshana	Pus Sudi 1st	2,000
Pisachmochan	Sraddh Puja	Pus Badi 14th	500
Ditto	Lota Bhanta	Aghan Sudi 14th	5,000
Ditto	Ramlila	Kuar Sudi 5th	4,000
Dinanath-ka-gola	Ditto	Kuar Sudi 9th	2,000
Aurangabad	Ditto	Kuar Sudi 5th	4,000
Nati Imli	Ditto	Kuar Sudi 11th	50,000
Lat Bhairon	Ditto	Kuar Sudi 7th	5,000
Kal Bhairon	Bhaironji	Aghan Badi 8th	4,000
Bagh Pandit Beniram.	Rathjatra	Asarh Badi 4th to 6th	500
Durga Kund	Durga Mela	Every Tuesday in Sawan	7,000
Ditto	Nauratri	Kuar Sudi 5th to 8th, Chait Sudi 8th to 10th.	5,000
Barahi Ganesh	Narsingh Chaudas,	Baisakh Badi 14th	500
Ditto	Ganesh Chauth	Magh Badi 4th	8,000
Ditto	Ganesh Chaudas	Bhadon Badi 14th	4,000
Bisheshwarnath	Singar Puja	Phagun Sudi 11th	15,000
Ditto	Sheoratri	Phagun Badi 14th	25,000
Baijnath	Ditto	Ditto	2,000
Briddhkal	Ashnan	Sawan Sudi 2nd and 9th	5,000
Ditto	Ditto	Bhadon Badi 6th and 9th	5,000
Nag Kuan	Nag Panchami	Bhadon Badi 5th	4,000
Sankudhara	Ashnan	Sawan Badi 9th	2,000
Ditto	Kajri	Bhadon Sudi 4th	4,000
Thatheri Bazar	Dhan Teras	Kartik Badi 13th	6,000
Chitrakot	Bawan Duadashi	Bhadon Sudi 12th	1,000
Ditto	Sardeota	Kuar Puranmashi	1,000

FAIRS, 1906—*(continued).*

Locality.	Name of fair.	Date.	Approximate average attendance.
Lachhmi Kund ...	Soria ...	Kuar Badi 4th to Sudi 3rd ..	1,800
Gopal Mandir ...	Ankot ...	Kartik Sudi 3rd ...	5,000
Ishwar Gangi ...	Hal Chhath ...	Bhadon Badi 6th ...	1,000
Bakaria Kund ...	Ghazi Mian ...	1st Sunday in Jeth ...	10,000
Gorakhnath-ka-Tila	Dangal ...	Chait Badi 3rd ...	1,000

FAIRS, 1906—*(continued)*.

Tahsil.	Pargana.	Locality.	Name of fair.	Date.	Approximate average attendance.
Benares.	Dehat Amanat.	Marwadih ...	Urs Taib Shah	Ziqad 16th ...	1,000
		Kandwa ..	Panchkosi ...	Aghan Badi 11th ...	8,000
		Ditto ..	Ditto ...	Phagun Sudi 2nd	8,000
		Lohta ...	Shah Madar ...	Magh Badi 2nd ..	4,000
	Kaswar Sarkar.	Bhim Chandi Devi.	Panchkosi ...	Aghan Badi 5th ...	8,000
		Raja Talao ...	Rathjatra ...	Asarh Sudi 2nd ...	5,000
		Koraut ...	Ramlila ...	Kartik Badi 2nd to 5th.	1,000
	Pandrah ...	Kothiraon .	Ditto ...	Kuar Sudi 10th ...	500
		Tari ...	Ditto ...	Ditto ...	200
		Kharawan ...	Ditto ...	Ditto ...	200
		Hatwa ...	Ditto ...	Ditto ...	200
		Balua ...	Ditto ...	Ditto ...	200
		Rasai ..	Ditto ...	Ditto ...	200
	Katehir ...	Gaura ...	Pancham Bathi	Magh Badi 4th ...	8,000
		Tikri ...	Ramnaumi ...	Chait Sudi 9th ...	500
		Niar	Ramlila ...	Kuar Sudi 10th ...	500
		Dhaurahra ..	Ditto ...	Ditto ...	500
		Chaubepur ...	Ditto ...	Ditto ...	200
		Puari Kalan ...	Ditto ...	Ditto ...	200
		Palhi Patti ...	Ditto ...	Ditto ...	200
		Kaithi ...	Ditto ...	Ditto ...	300
		Do. ..	Sheoratri ...	Phagun Badi 13th	5,000
	Kol Aslah.	Charon ...	Kaisar Bhawani.	Chait Sudi 9th to 11th.	1,000
		Sindhora ...	Ramlila ..	Kuar Sudi 10th ...	300
		Baragaon ...	Ditto ...	Ditto ...	300
		Pindra ...	Ditto ...	Ditto ...	300
		Basni ...	Ditto ...	Ditto ...	300
		Majhauri	Ditto ..	Ditto	200
		Kuar ..	Ditto	Chait Sudi 8th and 9th.	500
	Sheopur ...	Sheopur ..	Ditto ...	Kuar Sudi 13th	4,000
		Sirsawa ...	Ditto ..	Aghan Sudi 12th ...	1,000
		Pandepur ...	Ditto ...	Ditto ...	1,000
		Kadipur ...	Piala ..	Kartik Badi Amawas	5,000
Chandauli.	Barhwal ...	Barthi ...	Sheoratri ...	Phagun Badi 14th,	15,000
		Jamdih ...	Jamdutiya ...	Kartik Badi 12th ...	1,000
	Mahwari ...	Balua ...	Panchami ...	Magh Badi Amawas	5,000
	Majhwar,	Konian ...	Sheoratri ...	Phagun Badi 13th...	1,000
		Hardeor ...	Ramnaumi ...	Chait Sudi 9th ...	1,000
	Ralhupur	Ramnagar ..	Ramlila ...	Kuar Sudi 10th ...	4,000
		Biaspur ...	Vedavyas ...	Mondays and Fridays in Magh.	2,000

FAIRS, 1906—*(concluded)*.

Tahsil.	Pargana.	Locality.	Name of fair.	Date.	Approximate average attendance.
Gangapur	Kaswar Raja.	Gangapur ...	Ramlila ...	Kuar Sudi 10th ...	2,000
		Sakalpur ...	Ditto ...	Ditto ...	2,000
		Baraura ..	Ditto ...	Ditto ...	500
		Bhikhampur ...	Ditto ...	Ditto ...	500
		Karaunan ...	Ditto .	Ditto ...	500
		Kheoli ...	Ditto ...	Ditto ...	500
		Chhateri ...	Ditto ...	Ditto ...	500
		Thatra ...	Ditto ...	Ditto ...	500
		Rupapur ...	Ditto ...	Ditto ...	500
		Bankat ...	Ditto ...	Ditto ...	500
		Gorani ...	Ditto ...	Ditto ...	500
		Harpur	Rathjatra ..	Asarh Sudi 2nd ...	5,000
		Kalka Bara ...	Ramlila ...	Kuar Sudi 10th ...	3,000
		Ditto ...	Nauratar ...	Kuar and Chait Sudi 9th.	3,000

GAZETTEER OF BENARES.

INDEX.

A.

B.